A

SERMON

Preached in the Pariſh-Church of

Chriſt-Church, LONDON;

On *Thurſday* APRIL the 26th, 1744.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Weſtminſter*.

By the Right Reverend

MATTHEW Lord Biſhop of *BANGOR*.

Publiſhed at the Requeſt of the Gentlemen concerned in the ſaid CHARITY.

To which is annexed,

An ACCOUNT of the *Society for Promoting Chriſtian Knowledge*.

LONDON:

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SERMON

Preached in the Parish-Church of

Christ-Church, LONDON;

On Thursday April the 25th, 1744.

BEING THE

Time of the YEARLY MEETING of the CHARITY-SCHOOLS, in and about the Cities of London and Westminster.

By the Right Reverend

Published at the Request of the Governors

LONDON:

2 Cor. VIII. 21.

Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.

ALTHOUGH the firſt and principal Thing to be regarded in all our Actions, be to make them agreeable to the Laws of God, and to keep a Conſcience void of Offenſe towards Him; yet that a due Regard ought to be paid to the Opinions of Men in our outward Conduct, is a Truth not to be diſputed. The Reaſon why the Scriptures are more ſilent as to theſe ſort of Duties, ſeems to

be not only becauſe they are a kind of ſecondary Duties, and to be eſtimated by the degree of Uſe and Subſerviency they ſtand in to the higher Duties of religious Morality: but alſo, as they depend in a great meaſure upon the Cuſtoms and Circumſtances of different Times and Places; they could not be ſo particularly treated of and inculcated, as the weightier Precepts of Chriſtianity, which are always the ſame; but muſt be left chiefly to the Diſcretion of Mankind, to be regulated according to their different Stations, and the various Faſhions and Manners of the Age wherein they live.

OUR Saviour indeed has more than once cautioned his Diſciples in general Terms againſt giving Offenſe; and very wiſely given one Precept, *to let their light ſo ſhine before men, that their good works may be ſeen*, a Place in the noble Leſſon of Morality He delivered from the Mount. But St. *Paul* has been more copious upon this Head, not only in delivering ſome general Precepts of this kind, but exemplifying them in his own Conduct: who, as he had the Care of planting Chriſtianity in the Heathen World in a great meaſure committed to him, was obliged to be extremely circumſpect, in having *his converſation honeſt among the Gentiles, that they by beholding his good works, might glorify God in the day of their viſitation.* Hence is it that we find him,

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in the Defenſe he made of himſelf againſt *Tertullus*, declaring, *That herein did he exerciſe himſelf, to have always a conſcience void of offenſe, towards God, and towards men.* Hence is it that he adviſes the *Philippians* to think, among other Things of the greateſt Moment, *of thoſe things alſo which are of good report*; the *Theſſalonians*, *to abſtain from all appearance of evil*; the *Romans*, *to provide things honeſt in the ſight of all men*; and in the Words of the Text, gives an Inſtance of his own ſtrict Obſervance of this very Precept: The opening which more fully, will open a clearer Inſight into the Nature of theſe ſort of Duties in general; and ſuggeſt to our Meditations what is very ſuitable to the Occaſion of our preſent Meeting, the *promoting Chriſtian Knowledge* by a publick Charity; not indeed exactly the ſame with that of St. *Paul* in the Inſtance before us, to convert Heathens; but to prevent, as much as poſſible, theſe poor Children from becoming ſo, by that total Want of Inſtruction they would otherwiſe be expoſed to.

THE Apoſtle at the Beginning of the Chapter exhorts the *Corinthians*, after the Example of the Churches of *Macedonia*, *to contribute to the neceſſities of the poor ſaints at Jeruſalem*: And after ſhewing the Reaſonableneſs of the Duty, and commending the Forwardneſs they had expreſſed formerly in the Diſcharge of it; He acquaints them at the ſix-

teenth

teenth and following Verſes, *That Titus and the brother whoſe praiſe is in the goſpel* (generally ſuppoſed to be St. *Luke*) were joined as Aſſiſtants to him in the Diſpoſal of this Charity. Now although it cannot be denied but St. *Paul* would have done an Action highly acceptable to God in procuring this Charity, had he left the Management and Diſtribution of it to others; and although there could not be the leaſt Room to ſuſpect, that he would have embezzled or perverted any of it to his own private Uſe, if he had taken the Diſpoſal of it entirely into his own Hands: Yet, conſidering the Jealouſies he might be expoſed to from the Malice and Ill-will of his Enemies, in the latter Reſpect; and the Danger of breeding Contention among the Brethren, in the former, if he had not interpoſed at all; he is as careful about the Manner and Circumſtances of the Diſtribution of the Charity, as he was about the Charity itſelf. He pitches upon one Perſon, of undoubted Reputation, and has another choſen by the Churches to travel along with him; *That he might avoid this, that no man ſhould blame him in the abundance which was adminiſtered by him*; as we find at the nineteenth and twentieth Verſes; and thereby as he had provided what was *Honeſt in the ſight of the Lord*, by promoting an Action of all others the moſt acceptable to Him, in relieving the firſt Chriſtian Converts under great Diſtreſs:

treſs: So by this ſingular Care and Caution in the Manner of conducting this Charity, did he *provide for honeſt things alſo in the ſight of men*; by giving the fulleſt Aſſurance that what was charitably collected, ſhould be juſtly diſtributed among Thoſe for whom it was intended.

FROM this View of the Apoſtle's Meaning in the Context, we are naturally led, in the FIRST Place, to enquire upon what Grounds and Reaſons, and in what Caſes, we ought *to provide things honeſt in the ſight of men*; And,

SECONDLY, to ſhew the great Uſefulneſs of following the Apoſtle's Example, in the Inſtance here before us.

AND here it may not be amiſs, in the *Firſt* Place, to enquire into the Reaſon in general, why we are obliged to have any Reſpect to the Opinions of Men, in the outward Conduct of our Actions: For, ſeeing that an Omniſcient God, the Searcher of Hearts, is the ſupreme Judge of all our Actions; and that by his Judgment alone our final Sentence, to Happineſs or Miſery, is to be irreverſibly fixed: It may ſeem, perhaps, a little needleſs to trouble ourſelves, or to be over anxious, about what Men may think or ſay of us; provided we have the Teſtimony of a good Conſcience towards God, and are able to give a good

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Account of our Obſervance of his Laws, whenever we are called upon to do it. Which Reaſoning is certainly ſo far juſt and right, that we have not any real Cauſe to fear what Men may think or ſay of us, ſo long as our Conſciences will acquit us before God. But the Fallacy of it lies here, that it will be impoſſible for us to ſtand clear at the Bar of his Judgment, if we are not very cautious in our Behaviour whilſt we continue in the Sight of Men upon Earth. For it is always to be remembered, that it is our Duty not only to obſerve the Laws of Chriſtianity ourſelves, but to diſcountenance Vice, and Folly, and Infidelity, as much as it lies in our Power; and to encourage the Increaſe of Piety and Virtue in all we converſe with: and conſequently, as often as by ſetting an ill Example, or omitting to ſet a good one upon proper Occaſions, we encourage others to go on in their Wickedneſs; ſo far do we, in the Apoſtle's Words, become *partakers of other mens ſins*, and liable to fall under the ſame Condemnation. And this is the true and real Foundation of every Duty of this kind: Which, when we conſider how much Men live by Imitation, and how prevalent the Force of Example is, will appear to be more, and of much greater Conſequence, than is generally apprehended. For if we look out a little into the World, and ſtudy human Nature; if we conſider Mankind, and the Reaſons why Profaneneſs

faneneſs and Immorality prevail ſo much amongſt them; why Happineſs, which is the Object of every one's Purſuit, is the Lot of few; I am perſwaded, it is much oftener to be accounted for from the miſtaken Examples of other Men, than the miſtaken Notions or Reflections of our own Minds. Some Men may indeed have appeared in every Age or Country, who have loſt themſelves ſo far in abſtruſe Speculation, as to loſe ſight of God and a Senſe of Religion at the ſame time; and endeavour to perſwade others, that the Duties of Religion and Morality are Creatures of the Politician's framing, and no farther obligatory than the preſent Neceſſities or occaſional Conveniencies of Life make them ſo. But this is ſo repugnant to the general Senſe of Mankind, founded in Fact, that theſe wild Efforts of a deluded or over-heated Fancy might eaſily be forgiven, where their Influence upon the Practice is not too viſible to be concealed. There is a Principle in every Man's Breaſt, which makes him ſenſible of a certain Difference between Good and Evil; and tells him of an infallible Diſtinction between Virtue and Vice: And the Checks which his Conſcience will never fail to give him upon any wicked Attempt, and the occaſional Reproaches upon every ſerious Reflection, after any Guilt is contracted, are ſufficient to deſtroy the Force of all the Arguments the Mind can ſuggeſt

in her own Defenſe. But the Misfortune is, that by ſeeing other Men Wicked, with all the outward Marks of Proſperity, we are drawn in to imitate them in the preſent Gratification of ſome importunate Deſire; to overrule the firſt Admonitions of Conſcience, till it is by degrees lull'd aſleep, and the Reaſon ſo far infatuated with the Pleaſure of Sin, that we are deſirous to excuſe ourſelves at any rate, and think of every Argument to palliate our Practice, rather than own ourſelves in the Wrong: Nay, ſo very dangerous is the Force of evil Examples, that it is not only ſufficient to deface that natural Shame, which is implanted in every one's Breaſt, of being ſeen to do what is amiſs; but it will very often quite change the Objects of it, and make Men aſhamed to own themſelves as Virtuous and Good as they really are. It is an odd kind of Hypocriſy indeed, to diſſemble our Virtue; and very ſtrange it ſeems to be, that any one ſhould be aſhamed or want Courage to own the Influence that a Senſe of Religion has occaſionally upon his Mind: but yet, it is not an uncommon Thing to meet with ſome, among their vicious Companions, boaſting of Wickedneſs they never committed; and others, wantonly preſuming to blaſpheme that God in publick, whoſe Preſence in their Retirements they tremble at the very Thoughts of. Nay, it was long ſince obſerved by that excellent Moraliſt,

Plutarch,

Plutarch, That one of the greateſt Cauſes of the Corruption of Mens Manners was, that in their Youth they had not uſually Courage enough to withſtand the Force of evil Examples, and to reſiſt Intreaties.

NOW as theſe Conſiderations ſhew the Miſchiefs ariſing from a bad Example; ſo by taking a View of the Advantages ariſing from a good one; we ſhall be more fully convinced of the Reaſonableneſs of the Duty of *providing things honeſt in the ſight of men.*

IT was an obſervation of *Plato*'s, that if Virtue could be preſented in a bodily Shape to human Eyes, all Mankind would be wonderfully enamoured of her. Could ſtrength of Reaſon, joined with great force of Eloquence in the Deſcription of Virtue, have rendered her quite amiable in the Sight of Men, that extraordinary Philoſopher would certainly have done it. But he was very ſenſible that Reaſon and Inſtruction, unaſſiſted, and by themſelves, are very dry and unfruitful; that Eloquence might for a Time pleaſe the Imagination, and at the Hearing touch the Heart; but could ſeldom make Impreſſions laſting enough to have a conſtant Influence upon the Practice. Hence it ſeems to be, that he wiſhed to have Virtue preſented to our Sight, that having her always in view, we might the more effectually be prevailed on to imitate her

Perfections. Now what he wiſhed for, is in a great meaſure fulfilled in the Example of every virtuous Man; and his Obſervation ſo far verified, that even the moſt Profligate cannot help having a ſecret Love and Veneration for a Perſon thus endowed; and in their Hearts and cooler Thoughts deſire to be like him: And therefore, ſince it is natural to us all to purſue what we deſire, and imitate thoſe we love; the ſureſt Way to become virtuous ourſelves, will be to chooſe for our Companions thoſe that are ſo: and the moſt effectual Way to reclaim Sinners from their Iniquity and Folly, is to begin at Home, by ſetting a good Example. For by this Means we ſhall not only ſhew to the Life what Religion and Virtue are, but at the ſame time, that they exceed not our Strength to practiſe: By this Means, ſo far ſhall we be from partaking of other Mens Sins, that we ſhall be entitled to the Reward promiſed in Scripture, for reclaiming Sinners from the Evil of their Ways, and ſaving Souls alive. Theſe Conſiderations ſhew the Reaſonableneſs of the Duty of providing for *honeſt things in the ſight of men*; and how extenſive the Influence of it has been always deemed to be over the general Practice of Men; and by Conſequence the great Wiſdom of Chriſt and his Apoſtles, in giving Precepts of this ſort a Place

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in the perfect Leſſons of Morality they taught Mankind.

BUT ſecondly: There are ſome particular Caſes, wherein we are obliged to be more than ordinary careful to provide Things honeſt in the Sight of Men; ſuch are all the Duties relating to the Proſperity of that Community whereof we are Members: Attending the publick Worſhip of God; promoting Acts of general Beneficence, and publick Charities; inſtructing the Ignorant and Poor; encouraging the Induſtrious; maintaining the common Peace; ſupporting the Execution of Juſtice, and bringing notorious Offenders to condign Puniſhment. All the ſocial Duties of this kind, are of that publick Nature, that a great Part of the Merit of them, becauſe a great Part of the Uſe and Benefit of them, ariſes from their being ſeen, and deſerving the Praiſe of Men; and therefore every one, in his proper Station, and according to his Ability, ought to be forward and exemplary in promoting the Obſervance of them.

BUT may it not be objected, that this Doctrine gives too much Encouragement to Oſtentation and Vainglory? Does it not too much reſemble that Phariſaical Righteouſneſs, which is every where ſeverely condemned and cenſured by our bleſſed Saviour? Nay, does he not, at the Beginning of the ſixth Chapter of St. *Matthew*'s

thew's Goſpel, command the quite contrary; *to take heed not to do our alms before men, to be ſeen of them? Not to pray in the ſynagogues and corners of the ſtreets*, if we expect to be rewarded by our Father which is in Heaven? Undoubtedly He does; and that very conſiſtently too with what He had himſelf before enjoined, and what St. *Paul* more fully and frequently inſiſts on. For to this Purpoſe it was very well diſtinguiſhed, that the Duties of Prayer and Almsgiving are both of a publick and private Nature, and that our Behaviour therefore in the Diſcharge of them, ought to be reſpectively regulated according to theſe different Circumſtances. At the ſolemn Times appointed for the publick Worſhip and Service of God, it is our Duty conſtantly to attend upon it; to form our Behaviour in that regular and ſerious Manner, which is every way becoming ſo ſolemn an Occaſion. Here we are *to provide what is honeſt in the ſight of men*; and *let our light ſhine before them*. But beſides this, it is certainly a very neceſſary Duty to pray to God in private. When this is the Caſe, retire into your Cloſet, and ſhut the Door, and make known your Wants to your Father who is in ſecret; *and your Father, who ſeeth in ſecret, ſhall reward you openly*. Again; In all Countries, at leaſt among all civilized Societies of Men, there are publick Charities ſet on foot, for the Relief

Relief of thoſe, who from Age, Infirmity, or the unforeſeen Accidents of Life, are reduced to Indigence and Miſery; or for the Increaſe of Religion and Learning, the promoting of Arts and Sciences. When the publick Utility is manifeſtly advanced by ſuch Acts of Liberality, and many poor Souls recovered by them from an Abyſs of Ignorance, and Darkneſs, and Vice; it is undoubtedly the Duty of all, according to their various Abilities, to give a helping Hand, and publickly throw in their Mite. But beſide theſe publick Charities, it is impoſſible but in the Courſe of one's Life, a Man will meet with many piteous and miſerable Objects, who, if he have any Bowels of Compaſſion, will move him to commiſerate their Condition, and give them ſomewhat for Chriſt's ſake: Here the good Man does his Alms by Stealth, and does not *let his left hand know what his right hand doth.* There are ſome other Duties, wherein this ſame Difference as to the Manner, the Time, and Circumſtances of performing them, deſerves our Attention: And by this Diſtinction, the whole ſeeming Difference and Contradiction in the Doctrine of Chriſt and his Apoſtles, is fairly reconciled.

THE Truth of the Matter is, that Chriſt never deſigned to diſcourage Men from being open and exemplary in Religion and Virtue; or from appearing to the World as Juſt, as Generous, as Chari-

Charitable and Good, as they really are. Himſelf and his Apoſtles, *who went about doing good*, have enforced with various Precepts this Practice, and expreſſly recommended their own Examples to future Imitation. But what our Lord ſo ſeverely reprimands, is the making an oſtentatious Shew of our good Deeds, ſignified by *ſounding a trumpet before them when we do an alms*, and affecting to appear devout and charitable in the Sight of Men, when we are not really and ſincerely ſo: That we ſhould not, with the Scribes and Phariſees, be like *whited Sepulchres*; have fair Outſides, and be at the ſame Time *within full of rottenneſs and dead mens bones*: with auſtere Looks, and the outward Pomp and Shew of Piety, Devotion and Charity, have Hearts at the ſame Time full of nothing but *pride, extortion, and all manner of uncleanneſs*. This vile Hypocriſy is what our Saviour ſeverely cenſures; and with very good Reaſon aſſures thoſe, who only affected to be Righteous in the Sight of Men, that they would not be intitled to any Reward from their Father which is in Heaven, and, being the Searcher of Hearts, knows their ſhameful want of Sincerity. But ſurely there can be no Colour of Reaſon from hence to conclude, that they who are ſincere in their Religion, who are truly and upon Principle charitable and good, ſhould be afraid of the ſame Imputation of Hypocriſy,

pocriſy, becauſe they appear ſo in the Sight of Men; nay, both Religion and Reaſon require it as a Duty in them to do ſo: Out of regard to God, the Searcher of Hearts, to be really as good as they appear to be: And for the ſake of Men, to appear always as good as they really are.

FROM this general Enquiry into the Ground and Reaſon of the Duty of providing Things honeſt in the Sight of Men; paſs we on, *Secondly*, to the particular Inſtance of St. *Paul* before us; and to apply it to the Occaſion of our preſent Meeting.

ONE main Difficulty in the Way of making Chriſtianity firſt known to the Sons of Men, aroſe from the Oppoſition it muſt almoſt of neceſſity meet with from the Powers of the World. For the Chriſtian Doctrines being in appearance oppoſite at that Time to the Intereſt of the governing Powers; and in reality, as oppoſite to the general Maxims of the World, and Doctrines of every other eſtabliſhed Religion, as Light to Darkneſs; it would be natural for thoſe Powers to diſcourage their Subjects and Dependants from embracing a Religion, which they themſelves could not approve: And as natural would it be for the inferior Part of Mankind to ſtart back at the Reception of the cleareſt Truth, and refuſe Conviction; if they found unavoidable Poverty

and Want, as well as the Oppreſſion and Frowns of the Great, to be the Lot of thoſe who believed. To guard therefore againſt this Inconvenience, the Apoſtles found it neceſſary, at firſt ſetting out, to have one common Purſe; and by an equitable Diſtribution of what was thrown into it, to preſerve all the Members of the Infant Church from Penury and Contempt. We have ſome Account of this in the *Acts* of the Apoſtles: The frequent Exhortations in all the Catholick Epiſtles to Charity, *to diſtribute to the neceſſities of the Saints*; to do Good, *eſpecially to thoſe of the houſhold of faith*; are all pointed at this Mark; and St. *Paul*, in this and the following Chapter, with his uſual Art of Eloquence and Reaſoning, ſtirreth up the *Corinthians* to a liberal Contribution *for the poor ſaints at Jeruſalem.* And does it not become Chriſtians of ſucceeding Generations, after his Example, to provide for honeſt Things in the Lord's Sight? Very different indeed is our Caſe from that of the primitive Times, in one Reſpect. The Powers of the World are on our Side; the Doctrines of Chriſtianity are by Law eſtabliſhed amongſt us; and a Proviſion made for incouraging all to practiſe, as well as be inſtructed, in them; and no danger of incurring Poverty or Contempt from the open Profeſſion of our holy Faith: So that the Reaſon for having all Things common being ceaſed, the Practice of it would

would be abſurd, and break in upon all the common Meaſures of civil Government. But ſtill there is Room enough left for the Exerciſe of our Charity this Way: Many remote Countries of the Earth have never heard the glad Tidings of the Goſpel; many more have had the Memorials of it totally effaced, by the Incurſions of their barbarous Neighbours: And many dark Corners even of our own Iſlands, from the Inclemencies of the Climate, and Barrenneſs of the Country, are left deſtitute of the Means of preſerving that Senſe of Chriſtianity amongſt the Inhabitants, which is neceſſary to diſtinguiſh them from mere Heathens. The Field is ſtill open and ſpacious enough, for the Reception of all the good Seed we can procure to be ſowed in it: And there is no Danger of the want of Employment, for every generous Benefaction the *Society* is enriched with, to give it the neceſſary Culture, and make it fruitful. But the Occaſion of our preſent Meeting calls our Attention another Way, and fixes our Eyes nearer Home, upon the poor Infant Members of Jeſus Chriſt, who are left expoſed to Nakedneſs and Want; and out of the way of learning their Duty towards God and Man: Some, by the Loſs of Parents, without one Friend in the World: Others, by the unavoidable Poverty of them, deprived of the common Neceſſaries of Life: and ſome again,

by the Wickedneſs of thoſe, into whoſe Hands they fall, trained up to Idleneſs and Pilfering: All of them in danger of growing up to Manhood, without any Senſe of God in the World. Here is an Opportunity of doing Good offered to every true Chriſtian, and which will laſt as long as the Inequalities of human Communities ſubſiſt, for the Exerciſe of a moſt uſeful and extenſive Charity; where he may not only feed the Hungry, and cloath the Naked, but be inſtrumental in ſowing that good Seed, *which will ſpring up in fruits to eternal life.*

On whatever Side we view this Charity, there is ſomewhat to recommend it to our Conſideration; and move the Heart of thoſe, who have any Bowels to contribute towards its Support. Are we Men, and touched with the common Feeling of Humanity? Surely, the Diſtreſſes of the Helpleſs, Innocent, Infant State of our own Species, will move our Compaſſion on their Behalf? Are we Chriſtians, and true Followers of the bleſſed Jeſus? *He embraced the children that were brought unto him, and bleſſed them*; and declared their Innocence to be the great Preparative for the Kingdom of Heaven: And can any Charity therefore be more pleaſing to Him, than that which is laid out in preſerving their Innocence; and preparing them for that Kingdom He has purchaſed for them? Do we value ourſelves

ſelves upon being Proteſtants; Members of a Church reformed from all the Corruption and Dregs of Popiſh Superſtition? What Means ſo likely to preſerve this pure Profeſſion of our holy Religion, as imprinting an early Love to the holy Scriptures upon all the Peoples Minds, and enabling even the Meaneſt, betimes *to give a reaſon of the hope that is in them*? Or laſtly, Is it our Privilege to be *Engliſhmen*, and Duty to preſerve the Liberties, and encreaſe the Proſperity of our Fellow Subjects? No Method can be more effectual, than to guard againſt the Sloth, and Vices of the inferior people; to enure them early to Induſtry and Labour; to breed them up to uſeful Trades and Buſineſs; to inſtruct them in the neceſſary Means of carrying on Commerce at Home, and navigating our Ships Abroad. But ſuch, I am authoriſed to ſay, are the Ends and Purpoſes of the Charity before us: A Charity incumbent on us, as Men and Chriſtians, to promote; and worthy of us, as *Engliſhmen* and Proteſtants, to be earneſt and exemplary in doing it.

LET me add one Obſervation more, and I have done: It is upon the Caution of the Apoſtle, that no Man might blame him in the Abundance that was adminiſtered by him. We all of us know, They who have been uſed to collect the Bounty of others, know full well, how ready Men are to excuſe themſelves, to ſave their Treaſure,

ſure, and withdraw their Subſcriptions; if there be Room for ſuſpecting, that there will be the leaſt Miſapplication of what is charitably beſtowed. And no wonder they are ſo, ſince a Miſapplication of charitable Contributions, is one of the moſt unpardonable Violations of common Juſtice. St. *Paul* therefore, was as cautious in the Choice of Men of undoubted Integrity, and approved of by the Churches, to diſtribute the Bounty; as he was earneſt with the *Corinthians* to be liberal in beſtowing it. I mention this, not as if I thought the ſame Care was wanting in the Application of the Charity before us. It is well known, through a Courſe of above Forty Years, how it has flouriſhed, in the Hands of Men of undoubted Reputation and Probity; who have given it the Aſſiſtance not only of their Purſes, but many alſo of their Time and Study, to carry it to Perfection: Who have been ready from time to time to remove every real Abuſe that may have ariſen; to clear the Schools from every Imputation of Diſloyalty to the Government, of making early Impreſſions of Pride and Vanity upon the Childrens Minds: Who have ſtudied the Arts of Frugality and good Management, not only in the Value, but the Plainneſs and Simplicity of their Dreſs: Who have recommended Labour and Induſtry, as almoſt equally neceſſary to their right Education with Inſtruc-

Inſtruction and Knowledge; and who, I am perſwaded, will be always thankful for any Information of Neglect in their Management; for any reaſonable Propoſal towards their Improvement: So that whatever Miſcarriages may ariſe among the Numbers educated under their pious Care, may be imputable to nothing but what falls equally upon every other good Deſign in the World, the unavoidable Imperfections of human Nature. I mention this to the Credit of thoſe who have had of late Years a principal Share in the Conduct of this Charity; to ſhew how conformably they have acted to St. *Paul*'s Example, to avoid any Blame in the Abundance that has been adminiſtered by them: I mention it by way of Exhortation and Encouragement to them, to perſevere in this Labour of Love, wherein they have been ſo long and ſo ſucceſsfully exerciſed; that every Shadow of an Excuſe may be removed out of the Way of thoſe, who want an Excuſe to cover their own Avarice and Illiberality. And very prevalent, ſurely, muſt the Narrowneſs of their Spirits be, who can come in the Way of ſo uſeful a Charity, ſee the Objects of it daily before them, and conſider the Multiplicity of Ways they may profit the Publick by it, as well as preſerve ſuch a Number of harmleſs Children from inevitable Ruin; and yet deny them a Boon, out of what they may daily ſpare from their own

Luxury

Luxury and Superfluities. He muſt be a bad Oeconomiſt indeed, who has nothing to ſpare out of his Income, to be laid out in Deeds of Generoſity and Charity; and a worſe Chriſtian, who in Inſtances of this kind, refuſes to do it.

LET me exhort you, therefore, in the Words of St. *Paul* towards the Concluſion of what he ſays upon this Subject. *Every man, according as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity, for God loveth a chearful giver.*

To his Love let me recommend you; to the Care, the Protection, and Requital of that GOD, who has promiſed *to repay* whatever is laid out *in Acts of Pity upon the Poor*; and made them one of the principal Conditions, upon which you will be entitled to the Reward of Eternal Life. Which, that we may all of us attain, God of his infinite Mercy grant, for Jeſus Chriſt's Sake. *Amen.*

FINIS.

AN

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Chriſtian Knowledge.

LONDON:

Printed by M. DOWNING, in *Bartholomew-Cloſe.*

M.DCC.XLIV.

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Christian Knowledge.

LONDON:

Printed by M. Downing, in Bartholomew-Close.

M,DCC,XLIV.

AN

ACCOUNT

OF THE

SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great meaſure anſwered thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they will be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

THE SOCIETY consiſt partly of SUBSCRIBING or RESIDING, and partly of CORRESPONDING Members; who, before they can be choſen, muſt be recommended to the Society in the *Form* N° I. in the *Appendix*. The former give their Advice and Attendance, with ſuch certain Annual Contributions as every one thinks proper: The latter are ſuch Perſons in *Great Britain* and *Ireland*, and other Proteſtant Countries, as are choſen to correſpond with the Society, on purpoſe to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to ſuggeſt ſuch Methods of doing Good as occur to them; to diſtribute Bibles, with ſuch religious as well as uſeful Books, as are from time to time approved of, and recommended by the Society; and to remit occaſional Benefactions, which they themſelves are pleaſed to contribute, or collect from well diſpoſed Chriſtians.

BUT for the better underſtanding the Nature and Deſigns of this Society, it is thought convenient to premiſe a ſhort Narrative of its Riſe and Progreſs.——It was about the latter end of the Year 1698, that a few Gentlemen formed themſelves into a *Voluntary Society*; and as ſuch, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by ſuch Methods as appear'd to them, from time to time, to be moſt conducive to that End, till towards the Concluſion of the Year 1701; when, at their Inſtance, a Charter was obtained from King WILLIAM III. whereby all the

Anno 1698. The Original of the *Society*.

1701.

the then Subſcribing Members of this Society, with other Perſons of Diſtinction in Church and State, were Incorporated for the better carrying on that Branch of their Deſigns which related to the *Plantations*, *Colonies*, and *Factories beyond the Seas*, *belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Bleſſing, been ſucceſsfully conducted by that Corporation.

Of the *Incorporated Society for Propagation of the Goſpel in Foreign Parts.*

BUT their **Charter** being limited to *foreign Parts*, and the Buſineſs of that Corporation being hitherto confin'd to the *Britiſh* Plantations in *America*; moſt of the Original Members of our *Voluntary Society*, ſtill continued to carry on, in that Capacity, their more extenſive Deſigns for advancing the Honour of GOD, and the Good of Mankind, by promoting Chriſtian Knowledge, both at Home and in other Parts of the World, by the beſt Methods that ſhould offer. They are therefore a Society diſtinct from the *Corporation*, and known by the Name of **the Society for Promoting Chriſtian Knowledge.**

The Incorporated Society being limited to the *Britiſh Plantations*, the Original Members continue as a *Voluntary Society.*

THEIR principal Methods were the ſame as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that thoſe Schools might anſwer the true Purpoſes for which they were erected, the Society has not been wanting in their Correſpondence (with ſuch of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with Religious and Uſeful Inſtruction, Care ſhould

Charity-Schools erected.

be taken, and all proper Means uſed, to inure the Children of the Poor to Induſtry and Labour, ſo that they may become good Chriſtians, loyal, and uſeful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but alſo in Huſbandry, Navigation, or any other Buſineſs, that ſhall be thought of moſt Uſe and Benefit to the Publick. With theſe Views the Society printed and diſperſed ſuch a Set of Rules for the good Order and Government of theſe Schools, as had been approved of by the Archbiſhops and Biſhops, who directed, that the ſame ſhould be obſerved within their reſpective Dioceſes: But what Care they have taken, and what they have done in theſe Particulars, will appear from N° II. in the *Appendix*.

Bibles, Prayer-Books, &c. diſperſed.

ANOTHER Method was to diſperſe, both at Home and Abroad, Bibles, Prayer-Books, and divers ſorts of Religious Tracts; and accordingly they have, by the Aſſiſtance of their Members, diſperſed ſeveral Hundred Thouſands of them, in ſuch Manner and in ſuch Places, as they have Reaſon to hope has tended to the great Increaſe of the Knowledge and Practice of our holy Religion. Theſe Books and Tracts (of which there is a Catalogue in the *Appendix* N° III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Coſt in Sheets; what are not Bound, at half the prime Coſt; the *Society* defraying the Expence of the other Half, as alſo that of Binding, in the former Article, out of their own Fund.

THESE

THESE are the General Deſigns of this Society: and though their certain Income towards ſupporting them be but ſmall, yet they have hitherto been enabled by their own Annual Subſcriptions, and the Legacies or other caſual Benefactions of well diſpoſed Perſons, to raiſe a Fund ſufficient to carry them on ſucceſsfully from year to year at a very conſiderable Expence: And they ſtill truſt to the Bleſſing of GOD, and the Zeal of their Members, that ſuch good Works ſhall never fail to proſper in their Hands, for want of Liberal Supplies from Charitable Chriſtians.

BESIDE theſe General Deſigns, the *Society* undertook in the Year 1710 the Management of ſuch Charities as were, or ſhould be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Converſion of the Heathen in thoſe Parts. Accordingly they, from time to time, aſſiſted the Miſſionaries there with *Money*, a *Printing Preſs*, *Paper*, and other Neceſſaries, (as they were enabled) till the Year 1728; when, upon a Propoſal made by the Reverend Mr. *Schultze*, one of the *Daniſh* Miſſionaries, to remove to *Fort St. George*, and there begin a new Miſſion, for the Converſion of the Heathen at *Madras*, the Society engaged for the Support of the ſame, though at an Expence that did then far exceed their Ability, truſting to the Goodneſs and Bleſſing of Almighty GOD: which Expence has been ſince greatly increaſed by the Addition of two Miſſionaries;

1710.

Proteſtant Miſſion to *Eaſt-India*, at *Tranquebar*.

At *Madras*.

ſionaries; and will be more by ſuch extraordinary Charges as muſt neceſſarily attend the Enlargement of the Miſſion to *Cudulore* near *Fort St. David*, (another Engliſh Settlement) which has been ſince made by the Society. However, the Society chearfully rely upon the ſame Wiſe and Gracious Providence, which has hitherto wonderfully proſpered this, and all other their Undertakings, to raiſe up ſuch a true Chriſtian Spirit, as will abundantly ſupply whatever Money ſhall be wanting to carry on ſo Pious and Glorious a Deſign, as that of enlarging the Kingdom of *Jeſus Chriſt* upon Earth. But the preſent State of this Miſſion may be ſeen in the *Appendix* N° IV. together with an Account of the Benefactions that were received before their Audit, *April* 14. 1744. at the End of N° V.

At *Cudulore*.

1720. In the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine*, *Syria*, *Meſopotamia*, *Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament* and *Pſalter*, in *Arabick*: and were enabled, by the Bleſſing of God, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2976 *l.* 1 *s.* 6½ *d.* to which His late Majeſty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*;

New Teſtaments, Pſalters, Catechiſms, and Abridgment of the Hiſtory of the Bible, printed in *Arabick*.

5668 Pſalters, 2682 New Teſtaments, and 2220 *Catechetical Inſtructions*, with the *Abridgment* aforeſaid, have been already ſent to thoſe Parts; or into *Perſia*, by means of their Correſpondents in *Ruſſia*, which were moſt thankfully received; and the reſt are reſerved to be ſent as Occaſion ſhall offer.

THE Society having had the Pleaſure to ſee the Succeſs of the Endeavours uſed in many Towns and Villages, for employing the Poor and their Children, by ſetting up WORK-HOUSES; They (that nothing might be wanting to encourage the Proſecution of ſo uſeful a Deſign) did in the Year 1725 cauſe a Collection of the beſt Accounts of ſuch Work-houſes to be publiſhed; which was reprinted with very large Additions, in 1733; and is now diſperſed upon the uſual Terms of the Society, in order to recommend ſo good a Deſign throughout the Kingdom: and that in them particular regard ſhould be had to ſuch an Education of Children, as might by making them good Chriſtians, be the moſt effectual Means to make them uſeful to their Country, truly happy in the Life that now is, and in that which is to come. 1725. *Work-Houſes* recommended.

IN the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Proteſtants in *Saltzburg*, (having firſt obtained His Majeſty's Leave) reſolv'd upon doing all that lay in their Power to raiſe Collections for their perſecuted Brethren. To this End, in *June* the ſame Year, they publiſhed, *An Account of the Sufferings of the perſecuted Proteſtants in the Archbiſhoprick* 1732. *Saltzburg* Exiles relieved.

ſhoprick of Saltzburg, *&c.* and afterwards publiſhed, *A further Account of their Sufferings*, &c. with an *Extract of the Journals of M.* Von Reck, *the Commiſſary of the firſt Tranſport of* Saltzburgers *to* Georgia; *and of the Miniſters that accompanied them thither*, 1733. Theſe *Accounts* being enforced by the generous Example of many Noble and Honourable Perſons, as alſo by liberal Contributions, and earneſt Exhortations from the Right Reverend the Biſhops, and their Clergy; had, through God's Bleſſing, ſo good an Effect upon the Minds of charitable and well diſpoſed Chriſtians of every Rank and Denomination, that the Society (beſides making many large Remittances to *Germany*) have been enabled to ſend over to the Engliſh Colony in *Georgia*, in the Years 1733, 1734, 1735, and 1741, Four Tranſports, conſiſting of more than two Hundred Proteſtant Emigrants, chiefly *Saltzburgers*; who, with Two Miſſionaries and a Schoolmaſter, are ſettled by themſelves at *Ebenezer*; where Lands are aſſigned to them by the Truſtees for Eſtabliſhing the ſaid Colony: And the Society are informed by Letters of the 15th of *March*, 1738-9, and by thoſe of the laſt Year, that they are well pleaſed with the Healthineſs of the Climate, and the Fruitfulneſs of their Plantations.

The great Expence of theſe Tranſports, and the many extraordinary Charges that have been neceſſary for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Miſſionaries and Schoolmaſter, have ſo far reduced the Charities

rities belonging to this Branch of the Society's Deſigns, that they have nothing left now to anſwer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchaſed as a ſtanding Fund for paying the aforeſaid Annual Salary to the Miſſionaries and Schoolmaſter, till ſome certain and ſettled Proviſion can be made for them in *Georgia*; but for Particulars the Society refer themſelves to their Books of Receipts and Diſburſements on this Account, which may be inſpected *gratis* by any Perſon calling on their Secretary, at their Houſe in *Bartlett's Buildings, London*; of which, two Extracts have been already publiſhed, and diſperſed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward ſo great and ſeaſonable an Inſtance of Chriſtian Beneficence, as had been miniſtred on this Occaſion to perſecuted *Proteſtants*, when driven out of their native Country, under the moſt pitiable Circumſtances of Diſtreſs.

1743. Propoſal for Printing the Bible, *&c.* in the *Welch* Language.

IN the Year 1743, the Society undertook the Management of an intended Impreſſion of the *Bible*, with the *Common Prayer* and *Pſalms in Metre*, in the *Welch* Language: And have ſince agreed with the Univerſity of *Cambridge* for the Printing of *Fifteen Thouſand* of them in the *Welch* Language, and alſo for the Printing Paper; and hope that the ſame will be finiſhed by *Chriſtmas*, 1745: Nothing doubting but that GOD, in his good Providence, will enable them by a ſufficient Supply of Benefactions, to complete ſo neceſſary a Scheme of Chriſtian and

Proteſtant Charity, for Promoting his Glory and the Salvation of Souls in that Part of this Kingdom, notwithſtanding the very large Expence it will amount to. The Propoſal for which is hereby recommended, and may be ſeen in the *Appendix*, N° VI.

BEFORE concluding this *general* Account, it may not be improper to mention two very conſiderable Benefactions to this Society.

Mrs. *Palmer's* Legacy of 4000 *l.* in 1728.

1. THE one is, a moſt generous *Legacy* of *Four Thouſand Pounds*, which was left to them by Mrs. *Elizabeth Palmer* in 1728, and is ſtill preſerved entire in the *Publick Funds*; the Intereſt of it only being from year to year applied to ſuch Branches of their Deſigns as moſt need it.

The Gifts of Mr. *Edwin Belke*, a Gentleman of *Kent*.

2. THE other is a free Gift in the Year 1734, by Mr. *Edwin Belke*, a Gentleman of *Kent*, deceaſed, who having conſidered the good Effects of forming Religious Societies in divers Parts of the Kingdom, and that the Diſtribution of pious Books will, with GOD's Bleſſing, cultivate a Senſe of Religion among Perſons of all Ages, and being deſirous to lay a Foundation for encouraging ſuch laudable Inſtitutions in all time to come; executed a Conveyance by Leaſe and Releaſe, of Ten Acres of Land in *Romney Marſh* in *Kent*, to Five Members of the Society for Promoting Chriſtian Knowledge, their Heirs and Aſſigns for ever, and alſo transferred to the ſame Gentlemen 1050*l.* New South Sea Annuities, to be veſted in a Purchaſe of Freehold Land, as ſoon as may be, the better to perpetuate the Truſts declared by another Deed, executed by the ſaid Benefactor, towards defraying the Expence of diſtributing *Bibles*, *New Teſta-*

ments,

ments, and other Religious Books, under the Inſpection of the Society; who have, ever ſince his Death, paid out of this Benefaction, an Annuity of 15 *Pounds*, which ended this Year with the Life of that Relation, to whom he gave it.

THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Aſſigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt. Both which Settlements were confirmed by his Will.

THESE are the *general* Deſigns wherein the Society are at preſent engaged; the *particular* State whereof will be publiſhed every Year: and what it was at their laſt Audit may be ſeen in the *Appendix*, N°. V.

The TREASURERS *of this* SOCIETY.

THE Reverend Dr. DENNE, Archdeacon of *Rocheſter*, and Rector of St. *Mary Lambeth*, is Treaſurer for all Benefactions to the Deſigns of the Society in general: and to the *Arabick* Impreſſions of the *New Teſtament* and *Pſalter*.

WILLIAM TILLARD Eſq; in *Featherſtone-Buildings*, *Holborn*, is Treaſurer for all *Quarterly Subſcriptions*, and alſo for all *Remittances* for *Packets* of Books ſent to any Members.

BENJAMIN HOARE Eſq; in *Fleetſtreet*, is Treaſurer for all *Benefactions* to the *Proteſtant Miſſion* in the *Eaſt-Indies*.

The Rev. Mr. THO. BROUGHTON and Mr. WILLIAM WATTS are Joint-Secretaries to the Society.

Letters may be directed to the Rev. Mr. BROUGHTON, *at the Society's Houſe in* Bartlett's-Buildings, Holborn.

APPENDIX.

N° I.

The Form of recommending MEMBERS, *according to the* Standing Orders *of the* SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the **Society for Promoting Christian Knowledge**; and do verily believe that He is well affected to His Majesty King GEORGE, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

N° II.

N° II.

THAT the **Charity-Schools** might anſwer the true Purpoſe for which they were erected, this Society have, in their *Circular Letters* to their Correſpondents, recommended, that, with their Inſtructions in Religion and Piety, they ſhould join all proper Methods of inuring the Children to *Labour* and *Induſtry*; and in their Circular Letter *A. D.* 1712, they have theſe Words:

Circular Letter 1712.

" AND becauſe ſome have apprehended, that " the placing ſo many of them out Apprentices to Manual Trades, as is now generally " done, may occaſion, in Time, a Want of " Servants, eſpecially in Huſbandry; the So- " ciety recommend it to your Conſideration, " whether the bringing up the Children to " Huſbandry, or putting them out to Services, " at Sea, or in ſober Families, may not be " more uſeful to the Publick, and no leſs be- " neficial to themſelves.

IN the Year 1719, they recommended the ſame Thing to their Correſpondents, in the following Words. 1719.

" NEXT to improving the Minds of the " Poor in all neceſſary Chriſtian Knowledge, " the Society have deſired, and do again ear-

" neſtly

" neſtly intreat all their Correſpondents, to uſe " their utmoſt Endeavours to get ſome kind " of Labour added to the Inſtruction given to " Children in the Charity Schools; as *Huſ-* " *bandry* in any of its Branches, *Spinning*, *Sew-* " *ing*, *Knitting*, or any other uſeful Employ- " ment; to which the particular Manufactures " of their reſpective Countries may lead them: " This will bring them to an Habit of Induſ- " try, as well as prepare them for the Buſi- " neſs by which they are afterwards to ſubſiſt " in the World, and effectually obviate an " Objection againſt the Charity Schools, that " they tend to take poor Children off from " thoſe ſervile Offices which are neceſſary in " all Communities, and for which the wiſe " Governor of the World has by his Provi- " dence deſigned them.

Circular Letter 1720.

" THE beſt Means of employing the Poor, " has always had a Share in the Thoughts of " the wiſeſt Men in this Kingdom; and the " preſent State of Affairs, with reſpect to our " Trade, ſeems to require a Continuance of " your Care and Application, to promote thoſe " Employments among the Children educated " in Charity Schools, which may be moſt for " the Service of the Publick; ſo that beſide " *Reading*, *Writing*, and *Arithmetick*, and in- " ſtructing them in the Principles and Rules " of our holy Religion, they ought alſo to be " inured to ſome ſort of profitable *Labour* or " *Buſineſs*.

" IT has been obſerved by a worthy Corre- " ſponding Member, that where, in the want

" of

" of other Labour, the Children in the Coun-
" try go a Mile or two to School, even that
" has contributed to make them robuſt and
" active; and that *Gardening*, *Plowing*, *Har-*
" *rowing*, or other ſervile Labour every other
" Day for their Parents, has been no Prejudice
" to their Progreſs in Learning.

" 'Tis not eaſy to preſcribe ſuch an Em- Circular
" ploy as would ſuit all Parts of the Kingdom; Letter
" and therefore it muſt be left to the Pru- 1722.
" dence of thoſe who are intruſted with the
" Management of Charity Schools, to chuſe
" ſuch Employments for the Children, as they
" ſhall judge to be moſt practicable in their
" reſpective Places; and if any in your Neigh-
" bourhood have been ſo happy as to fall into
" a proper Method for employing poor Chil-
" dren, you are deſired to ſignify it in as parti-
" cular a manner as you can; that when the
" Society are furniſhed with a greater Variety
" of ſuch Methods, they may be communi-
" cated to the Publick for general Practice.

" And tho' the Manner of employing the 1725.
" Poor, may, at firſt, be attended with ſome
" Difficulty, by reaſon of the Variety of Ma-
" nufactures in the Kingdom, and the Mate-
" rials neceſſary for them, which all Places
" do not equally afford; yet wherever an At-
" tempt has been made (tho' by Means per-
" haps at firſt not appearing very probable) it
" has ſeldom failed of producing ſome good
" Effect: for notwithſtanding the Produce of
" the Manufactures, wherein the Poor are em-
" ployed, ſhould happen to be but ſmall, yet if

" they

" they are kept from Idleneſs and Beggary, and
" inured to a ſober and induſtrious way of Liv-
" ing, the good Effects thereof, as well to them-
" ſelves as to the Publick, will fully compenſate
" all the Pains that ſhall be taken therein.

Circular Letter 1729.

" THE general Uſefulneſs of *Husbandry* to
" this Nation, the real Want there has been of
" Perſons to be employed in it, and the Mor-
" tality that has lately happened in many Coun-
" ties, eſpecially among the lower and more
" laborious ſort of People, are, in the Opinion
" of the Society, all of them, very good Rea-
" ſons to engage their Members to uſe their
" utmoſt Endeavours that poor Children may
" be bound out *Apprentices* to that Buſineſs;
" which would ſilence one of the moſt popular
" Clamours that has been raiſed againſt Chari-
" ty Schools. This Concern therefore, which
" ſo nearly affects the common Intereſt of our
" Country, is particularly recommended by the
" Society to all their Members.

FROM theſe *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made againſt the Charity Schools, that they only breed up Children in Idleneſs and Pride; and it muſt not be omitted, that as early as the Year 1712, they particularly recommended, " That however
" theſe Children are diſpoſed of, it will be ve-
" ry neceſſary beforehand to teach them that
" great Leſſon of *true Humility*, which our
" Saviour has preſcribed to all that will be his
" Diſciples; leſt the Advantages they receive
" from a pious Education, ſhould incline them

" to

" to put too great a Value upon themſelves;
" and therefore that the Maſters be often put
" in mind of guarding the Children under their
" Care, as much as poſſible, againſt ſuch dan-
" gerous Conceits; and in order thereunto, to
" inſtruct them very carefully in the Duties of
" Servants, and Submiſſion to Superiors.

AND knowing that it is of the higheſt Importance to the Welfare of the Charity-Schools, to remove all Occaſion of Complaint againſt them as Nurſeries of *Diſaffection* to the Government, They acquainted their Members in Town and Country, "That his Grace the Arch-
" biſhop of *Canterbury* having heard ſome
" Complaints againſt the Conduct of certain
" Teachers in theſe Schools, on this Head, did,
" in 1716, write a Letter to the Truſtees of the
" Schools in and about *London*, earneſtly ex-
" horting them *rigorouſly to animadvert upon*
" *all, whether Children or Teachers, who either*
" *appear, or ſuffer them to appear at any time*
" *in publick, to affront the Government, and bear*
" *a Part in thoſe Tumults and Riots, which are*
" *ſo great a Scandal, as well as Prejudice, to*
" *the good Order and Peace of the Realm. And*
" *likewiſe, if there be any Catechiſms or Inſti-*
" *tutions taught in any of theſe Schools, that*
" *meddle with political or party Principles, that*
" *they ought immediately to be thrown aſide, as*
" *pernicious to the original Deſign of theſe pious*
" *Nurſeries.*

SOME time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity-Schools in and about *London*;

" To require all the Masters and Mistresses " under their Direction, not only to take the " Oaths to the Government before their Ad- " mission, but at the Time of their Admission " to subscribe to some such solemn Promise, " or Declaration, as the following, *viz. That* " *they do heartily acknowledge his Majesty King* " GEORGE, *to be the only lawful and right-* " *ful King of these Realms; and will to the* " *utmost of their Power educate the Children* " *committed to their Charge, in a true Sense* " *of their Duty to him as such; That they will* " *not by any Words or Actions, do any thing* " *whereby to lessen their Esteem of, or their Obe-* " *dience to the present Government. That up-* " *on all publick Days, when their Children may* " *be likely to appear among any disorderly Per-* " *sons, they will do their best to keep them in, and* " *severely punish them, if they shall hear of their* " *running into any Tumults, or publick Meetings,* " *contrary to the good Order of such Schools and* " *Scholars.*

SEVERAL other Prelates have earnestly pressed the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Conformity to his Grace's and their Lordships Sentiments in this Matter, as of the last Importance to the Welfare of the Charity Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.

An

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *April* 1744.

This Mark * denotes *Schools of which an Account hath been this Year ſent to the Publiſher, and which generally attend the Anniverſary Meeting.*

C. ſignifies Cloath'd. | *M.* Maintained.
pt. Cl. part Cloathed. | *W.* Set to Work.

CHARITY-SCHOOLS in the Pariſhes of	No. of Sch.	BOYS.	GIRLS.	Boys put out ſince ſetting up of the School to Apprent. or to Sea.	Boys put out ſince ſetting up of the School to Services, or taken out by friends	Girls put out ſince ſetting up of the School to Apprent.	Girls put out ſince ſetting up of the School to Services, or taken out by friends.	No of Children educated in the Schools; including thoſe now in them
*ST. Andrew Holborn, erected 1699. *C.*	1	80	—	Sea 170 17	2	—	—	479
*In the ſame Pariſh, 1700. *C.*	1	—	71	—	—	—	274	345
*In the ſame Pariſh, 1715 for Teaching Navigation to 40 Children gratis, out of any Charity Schools, within the Bills of Mortality, on *Mondays*, *Wedneſdays*, and *Fridays*; from whence 169 Boys have been put Apprentices to Sea, included in the Numbers put out of their reſpective Schools.	1							
St. Anne Alderſgate 1709. *C.*	2	30	20	Sea 79 4	97	34	79	343
St. Anne Blackfryars, ſet up 1705. ſupported by Endowment, *C.*	2	40	30	29	—	—	—	99
*St. Ann Weſtminſter 1698 *C.*	1	52	—	287	84	—	—	423
*In the ſame Pariſh 1698. *C.*	1	—	52	—	—	126	136	314
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. *Pt. C.*	2	26	20	Sea 61 4	41	— 5	54	211
Batterſea, *Surry*, founded and endowed by a Perſon of Quality for 20 Boys, taught to Read, Write, and caſt Accounts, ſeveral of whom are afterwards Apprenticed with the Intereſt of two Legacies left for that Purpoſe.	1	20	—	7	—	—	—	27
* Billinſgate Ward 1714. *C.*	1	40	—	Sea 63 6	22	—	—	137
St. Botolph Alderſgate, 1702. *C.*	1	50	—	Sea 449 3	20	—	—	512
In the ſame Pariſh *C.*	1	—	50	—	—	16	155	221
St. Botolph Aldgate *within* For Boys ſet up 1698. and for Girls 1710. *C.*	2	50	40	150	—	32	—	272
*In the ſame Pariſh in *Eaſt-Smithfield*, the Boys ſet up 1706. and the Girls 1710. *C.*	2	40	30	Sea 76 12	188	10	170	526
St. Botolph Biſhopſgate, 1702. *C.*	2	25	25	32	82	20	55	239
* St. Bride's Pariſh 1711. *C.*	2	56	36	Sea 66 10	18	47	48	281
	23	509	374	1731	554	290	971	4429

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to services, or taken out by friends	No. of Children educated in the Schools including those now in them.
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. *Cl.*	2	60	40	Sea 91 9	258	8	245	712
* Broadstreet Ward 1714 *C.*	2	50	30	Sea 110 16	38	23	93	410
Camberwell in *Surrey pt. C.*	2	40	35	—	—	3	—	78
* Castle Baynard Ward *C.* Boys 1710. Girls 1719.	2	30	20	68	152	27	96	393
Chelsea, *Middlesex*, set up 1707, endow'd with 10 *l. per Ann.* for ever, by the late Mr. *Chamberlayne*, *Pt. C.* and *Pt. M.* —	1	35	—	72	12	—	—	119
In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, *Cl.* — —	1	—	30	—	—	7	97	134
Christ - Church, *Spital-Fields*, set up 1708. *Cl.* —	2	30	30	58	78	4	75	275
* Christ Church in *Surry*, Boys 1711. Girls 1719. *C.*	2	30	10	143	35	45	29	292
* St. Clement Dane 1702 *C.*	2	60	40	Sea 140 102	22	—	251	815
* In the same Parish, an Horn-book School for Boys and Girls, 1724. *pt. Cl.* —	1	20	10	—	—	—	—	30
Cordwainers and Bread-street Ward, *C.* Boys 1701. Girls 1714. — —	2	50	30	Sea 158 6	195	43	175	657
* Cornhill and Lime-street Ward. *C.* 1710. —	2	50	30	Sea 117 11	130	20	149	547
* Cripplegate Ward *within* Including the School of St. *Alphage*, Boys 1712. Girls 1713. *Cl.*	2	50	25	107	184	—	125	491
Deptford in *Kent C.* —	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715. *C.* — —	2	30	20	20	—	14	—	84
*St. Dunstan in the West *C.* Boys 1708. Girls 1710. —	2	50	40	Sea 148 37	150	77	180	682
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
St. Ethelburga, *Cl.* Set up 1719. first in the Parish of St. *Mary Abchurch*, supported by the Subscriptions of a Society, and other Collections — —	1	20	—	38	50	—	—	108
	30	655	410	1750	1304	271	1515	5905

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools, including those now in them.
* Faringdon Ward *within* set up 1705. *C.*	2	60	40	Sea 41	—	—	73	642
St. George in the East, *C.* Boys 1716. Girls 1718.	2	50	50	Sea 10	256	11	330	807
*St. George the Martyr 1708. *C.*	2	35	35	Sea 21	10	1	128	450
St. George Southwark *C.*	1	50	—	14	226	—	—	290
Sir *George Wheler's* Chapel in *Spital Fields.* 1703. *C. W.*	1	—	30	—	—	14	5	49
*S. Giles Cripplegate *without*, in *Redcross-street*, 1698. *C.*	1	100	—	Sea 4	793	—	—	1056
In the same Parish, supported by the Lady *Eleanor Hollis's* Legacy of 62 *l.* 10 *s. per Ann.* 1709. *Cl.*	1	—	50	—	—	32	31	113
*St. Giles in the Fields, and *St. George Bloomsbury set up 1705. *C.* The Trustees of these Schools in 1728, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	Sea 38	—	235	68	891
Greenwich, *Kent.* 1700. *C. W.* the Children here spin, and make their own Cloaths both Linnen and Woollen.	1	—	40	—	—	4	200	244
St. James Clerkenwel, *C.* 1700.	2	60	40	Sea 37	—	134	27	547
In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools.	1	20	10	—	—	—	—	30
St. James Westminster, *C.* Supported by the Offertory, 1697.	1	40	—	100	—	—	—	140
In the same Parish in *King-street*, set up 1712, by the late Archbishop *Tenison*, supported out of the Revenue of the Chappel, *C.*	1	36	—	120	—	—	—	156
In the same Parish, set up 1725. *C. M. W.* to prepare them for Service, supported by Collections at Sermons, and casual Benefactions	1	—	40	—	—	60	—	100
	21	552	436	1885	1285	491	862	5515

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including both now in them
* St. John at *Hackney*, *C.* Set up 1714. laid down *Lady-day* 1735. Reviv'd *Midsummer* following	2	30	20	73	54	4	79	260
St. John *Wapping*, set up for Boys 1704. Girls 1708. *C.*	2	40	30	Sea 73 45	157	40	67	454
St. John *Southwark*, 1735. *Cl.*	1	—	31	—	—	—	—	31
*St. Katherine Creed, now Aldgate Ward *within*, 1717. *C.*	1	30	—	Sea 52 1	163	—	—	246
St. Katherine *near the* Tower, 1707. *C.*	2	35	15	136	—10	18	25	239
Kenſington, *Mid.* 1707. To which HIS MAJESTY is graciouſly pleaſed to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day*	2	30	20	80	15	23	53	221
Kew Green, *Surry*, ſet up *Jan* 1742-43. by a Subſcription encouraged by the Royal Family. The Children to be all cloathed, and employed in ſome Buſineſs, that may qualify them for Trades, Huſbandry, or Family Servants	2	10	10	—	—	—	—	20
Knights-bridge Chapel, *C.*	1	6	6	—	—	—	—	12
* Langbourn Ward, ſet up in the Name of *Alhallows Lombard-ſtreet*, 1702. and made the Ward School, 1735. *Cl.*	1	50	—	Sea 84 5	122	—	—	261
* Lambeth in *Surry*, Boys 1708. Girls 1706. *C. W.* One half of the Day the Boys are employ'd in Spinning Silk, the Girls in Knitting and Sewing alternately all day.	2	39	18	—	106	—	27	190
* St. Leonard Shoreditch, Boys erected 1705. Girls 1709. *C.*	2	50	50	174 Sea 5	165	64	108	616
*St. Luke *Middleſex*, from the Pariſh of St. *Giles Cripplegate*, ſet up 1698. *Cl.*	1	40	—	128	—	—	—	168
In the ſame Pariſh, *Cl.* Set up 1727. ſupported by a Legacy of Mr. *John Fuller*, deceaſed; and Five Pounds allow'd to put each Boy Apprentice	1	20	—	20	—	—	—	40
* St. Margaret Weſtminſter, cloath'd in Blue, the Boys ſet up 1688. the Girls 1714. *W.*	2	52	34	Sea 358 32	80	7	104	667
In the ſame Pariſh, cloathed in Grey, *W.* and *M.* the Boys ſet up 1698.	2	50	26	381	—	—	218	675
	24	482	260	1649	872	156	681	4100

CHARITY-SCHOOLS in the Parishes of	N°. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Martin in the Fields 1699. C. In these Schools 35 Girls are *M.* and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	101	51	536	—	—	198	886
*St. Mary at Islington, 1710. C.	2	26	18	Sea 7 8 2	23	14	22	183
*St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. C.	2	50	20	Sea 170 8	150	7	86	491
St. Mary Overee, *alias* St. Saviour Southwark, *C.*	2	60	50	—	—	—	206	316
St. Mary Rotherhith, *C.*	1	20	—	20	—	—	—	40
In the same Parish. The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. *C. M.* and *W.* at the Charge of 2 *s.* a Week each Child on the Parish, except the Article of Cloathing	1	25	—	18	—	—	—	43
St. Mary le Strand, 1704. C.	1	16	—	56	13	—	—	85
* St. Mary Whitechapel, 1705. C.	2	60	40	Sea 195 3	272	118	187	877
Mile End, Old Town, set up 1723. C.	1	30	—	Sea 34 4	6	—	—	74
Newington Butts, *Surry*, 1710. C.	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
* St. Olave Old Jewry, and St. Martin Ironmonger Lane, set up 1717. C.	1	30	—	30	102	—	—	162
St. Olave Southwark 1735 *C.*	1	—	40	—	—	45	1	86
* St. Paul Covent Garden Boys 1701. Girls 1712. *C.*	2	30	20	Sea 248 14	2	6	48	368
* St. Paul Shadwell, Boys 1699. Girls 1712. *C.*	2	40	30	Sea 111 47	298	82	223	831
Poplar Chappel in *Stepney*. *C.* 1711.	2	30	20	34	—	18	2	104
* Queen Hithe Ward, set up 1717. *C.*	2	24	20	6	65	3	43	161
Ratcliff Hamlet *Stepney*, Boys 1710. Girls 1723.	2	35	25	100	—	—	10	170
	29	667	334	1758	931	293	1026	5009

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by Friends.	No. of Children educated in the Schools, including above nine in three.
* St. Sepulchre *within* 1700. *C.*	1	51	—	114 Sea 1	3	—	—	389
* In the ſame Pariſh *within*, ſet up 1702. *C.*	1	—	51	—	—	—	471	522
* In the ſame Pariſh *without*, Girls, ſet up 1711. *C.*	1	—	25	—	—	148	42	215
* In the ſame Pariſh *without*, Boys, ſet up 1706. *Cl.*	1	33	—	178 Sea 10	—	—	—	221
* St. Stephen Walbrook, 1710. *Cl.* —	1	30	—	57	—	—	—	87
St. Thomas Southwark, 1704. *Cl.* —	1	30	—	98 Sea 6	54	—	—	185
* Tower-Ward, Girls 1707. Boys 1709. *C.* —	2	60	60	92 Sea 17	273	9	594	1165
* Vintry-Ward 1710. *C.*	1	50	—	119 Sea 11	217	—	—	397
	9	254	136	980	547	157	1107	3181
Brought from Page 19	23	509	374	1731	554	290	971	4429
— from Page 20	30	655	410	1750	1304	271	1515	5905
— from Page 21	21	552	436	1889	1285	491	862	5515
— from Page 22	24	482	260	1649	872	156	681	4100
— from Page 23	29	667	334	1758	931	293	1026	5009
TOTAL	136	3119	1950	9757	5493	1658	6162	28139

Boys at School — 3119
Girls — 1950
} 5069 Total of Children at School.

Boys put out to Appren. 9757
To Services, *&c.* 5493
Girls put out to Appren. 1658
To Services, *&c.* 6162
} 23070 { Total of Children put to Apprentiſhips and Services, or taken out by Friends; of which 559 are gone to *Sea*, out of 35 Schools.

Note, *The* TRUSTEES *of ſome Schools have thought fit to leſſen the Number of Children, that the reſt might be entirely ſupported; which is the reaſon the Number now taught, is ſhort of what it was formerly.*

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	345	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	57	689	46
Cambridgeſhire	36	673	124
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	17	124	66
Cornwal	13	72	34
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	41	679	235
Dorſetſhire	13	117	29
Durham	12	276	20
Eſſex	37	498	178
Flintſhire	1	60	
Glamorganſhire	6	50	
Glouceſterſhire	60	940	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	38	652	126
Huntingdonſhire	25	282	20
Kent	62	968	315
Lancaſhire	21	311	31
Leiceſterſhire	36	451	30
	689	9825	1877

	Sch.	Boys.	Girls.
Lincolnſhire	91	1164	90
Merionethſhire	2	40	25
Middleſex	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	30	252	28
Oxfordſhire	23	366	106
Pembrokeſhire	25	184	41
Radnorſhire	3	60	
Rutlandſhire	6	32	12
Shropſhire	22	373	37
Somerſetſhire	33	582	90
Staffordſhire	14	230	88
Suffolk	40	600	140
Surry	29	546	144
Suſſex	23	512	60
Warwickſhire	36	385	165
Weſtmoreland	1	16	10
Wiltſhire	37	736	57
Worceſterſhire	38	612	100
Yorkſhire	54	893	191
	640	9681	2038
Brought forward	689	9825	1877
	1329	19506	3915

N. B. At *Alleſley* near *Coventry* there is a very good CHARITY-SCHOOL founded by one Mr. *Richard Ebourne*, with a Houſe, and about twelve Pounds yearly Salary for ever, for teaching *gratis* all Day-Labourers Children, as likewiſe the Children of thoſe who rent not above ten Pounds *per Annum*, to Read and to Write.

An ACCOUNT *of Circulating* WELCH SCHOOLS *taught in the* Britiſh *Language, from September* 1742, *to September* 1743.

	Schools.	N° of Scholars.		Schools.	Scholars.
Breckonſhire —	11	579	*Glamorganſhire* —	15	1008
Cardiganſhire —	8	658	*Pembrokeſhire* —	22	1713
Carnarvonſhire —	17	822	*Radnorſhire* —	2	101
	36	2059		39	2822
			Brought over	36	2059
				75	4881

N. B. In many of the *Welch* Schools, the Adult People, Men and Women, (being ignorant of the *Engliſh* Tongue) are taught to Read the Scripture in the *Britiſh* Language; and moſt of the Maſters inſtruct, for three or four Hours in the Evening, after School-time, twice as many as they had in the Schools by Day, who could not attend at other times.

A Summary View of the CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

	Sch.	*Boys.*	*Girls.*
AT *LONDON*, — — —	136	3119	1950
In other Parts of *South Britain*, — —	1329	19506	3915
Welch Schools not included in the Liſt, *pag.* 25. —	75	4881	
In *North Britain*, by the Account publiſhed 1742.	131	4391	
In *IRELAND*, for teaching to Read and Write only.	168	2406	600
In Ditto, erected purſuant to his Majeſty's *Charter*, and encourag'd by his Royal Bounty of 1000 *l. per Annum*, for inſtructing, employing, and wholly maintaining the Children, excluſive of the *Dublin* Work-houſe School, — — — Apprenticed, 210. to *April* 1743.	19	443	
Total of *Schools* — — —	1858	34746	6465
		6465	
Boys and *Girls* now taught in thoſe *Schools* — —		41211	

Note, Where the Number of Scholars have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *Boys*.

The

The following PROPOSAL *having been made to the* SOCIETY, *it is here preſented to the Publick, and recommended to the Conſideration of all* Truſtees *for* Charity Schools.

THE Inſtructing of Youth, and Providing for the Poor and Impotent, are ſuch obvious Duties, that they meet with univerſal Approbation; but the moſt proper Means to attain that good End, is often diſputed.

A Propoſal for adding *Work* to the *Learning* uſually given to the Charity Children.

THE Erecting of Charity Schools has moſt certainly laid a good Foundation for the firſt; and the late excellent Law relating to *Work-Houſes*, has put it in the Power of every Pariſh in a much better Manner to provide for the latter.

As to the Charity Schools, it muſt needs be acknowledg'd, that thoſe excellent Perſons who firſt form'd, and they who have ſince conducted that good Work, ought ever to be mentioned with Honour: And now, that ſuch Schools are eſtabliſh'd in moſt Parts of the Kingdom, it is much to be wiſh'd that ſome Means could be contrived to render them ſtill more uſeful, and effectually to anſwer the good Purpoſes of their Inſtitution.

IT is conceived, that if the Children educated in Charity Schools, were employ'd in ſome ſuch Buſineſs as they are capable of, it would be no Hindrance to their Learning, and might

have a very good Effect, by inuring them early to Induſtry; but what that Employment ſhould be, and the Manner of conducting it, muſt be left to the Managers of the ſeveral Schools, who are the beſt Judges of what is moſt proper and convenient to be done.

SUPPOSE *England* and *Wales* to contain *Ten thouſand* Pariſhes, and that but *Ten* Perſons in every Pariſh, one with another, were by ſome Method employ'd, who were perfectly idle before, then the whole number of Perſons ſo ſet to work would be *One Hundred thouſand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarſe Wool, Flax or Hemp, to be ſpun in the Charity Schools.

THE Spinning of coarſe Wool, Flax, or Hemp, is a Thing eaſily learnt, and the Waſte which will be always made by Beginners won't amount to much. And if it were poſſible ſo to contrive it, that the Parents of the Children might reap ſome Advantage from what is ſo earned, it would be a great Inducement for them to keep the Children to their Buſineſs; and if the Undertaking ſucceeded, it is to be hoped, that many good People would ſend in coarſe Materials to be work'd up for the Benefit of the School.

'TIS impoſſible to give minute and particular Directions for conducting this Undertaking, and therefore that muſt be left to the Managers, who will beſt judge what is neceſſary to be done; but till the School is very well got into ſome Method, the beſt way will moſt certainly

tainly be to keep the Buſineſs in a ſmall compaſs.

THO' the Spinning of Wool, and Flax, or Hemp, is propoſed, as moſt advantageous, yet where this is found impracticable, the Children ſhould be imploy'd in ſome other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Chriſtians to aſſiſt in an Undertaking, which ſo much conduces to the Glory of GOD, and the Good of Mankind.

The Truſtees *for the* Charity-Schools *in St.* Andrew's Holborn, LONDON, *are ſo ſenſible of the Uſe it may be to the Publick, to diſpoſe of the Children under their Care, with regard to their* Genius, *for Tilling Ground, and other parts of* Husbandry; *that they have given the following Notice*

To all FARMERS, GARDENERS, *and other Occupiers of Land in* England. Propoſal for employing

IT having been repreſented to the Truſtees of the Charity-Schools in the Pariſh of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Huſbandry: And the ſaid Truſtees being heartily diſpoſed to do all in their Power, to render their Charity Children uſeful to the Publick, and anſwer all other the good Purpoſes and Intentions of the Encouragers of theſe pious and beneficial Inſtitutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Huſbandry, and Girls for Five Years, to do Houſhold-Work, to any Farmer, Gardener, or Occupier of Lands, Boys in *Huſbandry*, Girls in *Houſewifery*.

Lands, or other Perſons of Character and Subſtance, that ſhall pleaſe to apply to their School Houſe, in *Hatton-Garden*, for that Purpoſe, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl ſo put out Apprentice, will be paid by their reſpective Treaſurers.

N.B. *The Boys are taught the firſt five Rules of Vulgar Arithmetick, Writing, and to read* Engliſh; *and the Girls to read and write* Engliſh, *and to do Plain-Work.*

There having ſometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch Legacy may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. *do give and bequeath unto* G. H. *of the Sum of Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read*, &c. *in the Pariſh of in the City of or in the County of for the Uſe of the ſaid School.*

N°

N° III.

A CATALOGUE OF THE BOOKS Diſperſed by the SOCIETY.

BIBLES *may be bought at the following Prices*, viz.

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Minion Character ſingle in 12*mo.*	3	
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Nonpareil Character, ſingle in 12*mo*	2	
The ſame, — with Common Prayer and Pſalms	2	8
The *Cambridge* Bible — Large Paper Nonpareil ſingle	2	6
The ſame — Small Paper Nonpareil ſingle	2	
The ſame — with Common Prayer and Pſalms	2	8

Teſtaments *and* Pſalters *at the following Prices*, viz.

PICA Character 8*vo.*	1	8
Long Primer 8*vo.*	1	
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Nonpareil 24*to.*		8
Pſalters 12*mo.*		4

Common

Common Prayers *with* Pſalms.

	In Quires. s.	d.
PICA 8*vo.*	2	4
Brevere 12*mo.*	1	4
Minion 12*mo.*	1	
Nonpareil 24*to.*		9
The *Cambridge* Common Prayer — Pica 8*vo.*	2	4
The ſame — Long Primer 12*mo.*	1	8
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Supplement to the ſaid Verſion, 12°.		8

N. B. The *New Verſion of the Pſalms* by *Brady* and *Tate*, with the *Supplement to the ſaid Verſion*, will be allowed to Members at Half Price when bound up with *Common Prayer Books*, or together.

* The Pſalms to the *Cambridge* Com. Prayer 24*to.* are printing, and will be finiſhed very ſpeedily.

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Dr.

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Againſt Popery.

A Bp. *Tillotſon* concerning the Hazard of being ſaved in the Church of *Rome* —	3	1		
— Diſcourſe againſt Tranſubſtantiation —	3	1		
St. *Paul*'s Deſcription of his own Religion —	4	1	8	

	Single.	Hundred.		
	d.	*l.*	*s.*	*d.*
A Diſcourſe concerning the Laws Eccleſiaſtical and Civil, made againſt Hereticks by Popes, *&c.* — — —	18			
Short Refutation of Popery — — — —	3	1		
Dialogue between a *Proteſtant Miniſter* and a *Popiſh Prieſt* — — —	4	1	8	
Queſtions and Anſwers concerning the Two Religions, that of the Church of *England*, and that of *Rome* — — —	2	—	12	6
A ſhort Account of the Lives and Sufferings of ſeveral Godly Perſons, who died in *England* for the ſake of the Goſpel, under the Reigns of K. *Henry* VIII. and Q. *Mary* —	6			
A Seaſonable Caveat againſt Popery: or, an Eſſay on the Merchandiſe of Slaves and Souls of Men — — —	6			
Abp. of *Tuam*'s Charitable Addreſs to all that are of the Communion of the Church of *Rome*	12			
A View of the Articles of the *Proteſtant* and *Popiſh* Faith, printed on one Side of a Sheet of Royal Paper — —	2	—	12	
The ſame in 8*vo*. — — —	1	—	6	6
The Plauſible Arguments of a *Romiſh Prieſt*, from Scripture and Antiquity, Anſwer'd by an *Engliſh* Proteſtant. In Two Parts —	6			
A ſincere Chriſtian and Convert from the Church of *Rome*, exemplified in the Life of *Daniel Herly*, a poor *Iriſh* Peaſant. By the late Archbiſhop of *Tuam* — — —	3	1		
A Defence of the Communion Office and Catechiſm of the Church of *England*, from the falſe and groundleſs Charge of their favouring the Doctrine of Tranſubſtantiation. By the Rev. Mr. *Lewis* of *Margate*. —	6	2	2	
A Proteſtant Catechiſm, ſhewing the principal Errors of the Church of *Rome* —	1	—	6	6
A Diſſuaſive from Popery: Being a Letter to a Lady to preſerve her from Apoſtacy from the Communion of the Church of *England*. By Dr. *Horneck* — —	3	1		

N° IV.

Some ACCOUNT of the *Proteſtant Miſſion to* EAST INDIA, 1743.

IN the Months of *July*, *Auguſt*, and *September*, the Society received Letters from their Miſſionaries and Correſpondents in *Eaſt India*.

Miſſion to *Madras*.

THE Reverend Mr. *Philip Fabricius*, in his Letter dated the 19th of *January*, 1742. acquaints them of his Arrival at *Madras*, to ſupply, according to the Society's Deſire, the Place of Mr. *Schultze*, who was returning to *Denmark*.—"That as there is no Paſſage to the North by Sea in the rainy Months, he ſet out from *Tranquebar* by Land, viſited the Miſſion at *Cudulore* in his Way: and preached at ten different Places to the Heathen on the great and general Truths of the Chriſtian Religion; ſuch as the Being of the One true God; the Corruption of Mankind by Sin; the Neceſſity of ſuch a Redeemer as Jeſus Chriſt is: and the laſt great Day of God's coming to judge the World."—"That Mr. *Schultze* ſtaid a Month with him at *Madras*, to give him Light into the whole Buſineſs of that Miſſion; but then ſet out for *Tranquebar*, along with Mr. *Hutter*, who had been a moſt uſeful

useful Assistant to him, in order to go on board a *Danish* Ship."—"That he cannot say more in this beginning of his Ministry, but only that he shall put his Trust in God, and depend upon his Providence and Grace, in the overcoming of all Difficulties, and bringing the good Work He has begun there to Perfection; and for raising up Benefactors, who may be able and willing to supply all the Wants of the Mission, in like manner, as primitive Believers did, on the first Preaching of Christianity."—"That the *Roman* Catholicks are in so much Credit in that Town, as to have Permission to christen and instruct the Slaves, even of *English* Families; who he wishes would shew somewhat more of Countenance and Regard to a Protestant Mission, under the sole Direction of the *English* Society *for promoting Christian Knowledge.*

That Mr. *Schultze* had made a Present of a little House in the Country, near the Mount of St. *Thome*, for the Use of the Mission, valued at fifty Pagodas. — He then humbly recommends it to the Society to send another *Portuguese* Schoolmaster in the Room of Mr. *Hutter*, together with an Assistant-Missionary: and concludes with his Prayers and good Wishes for the Society.

With this Letter he sends an Account of Mr. *Schultze*'s Receipts and Disbursements in the Service of that Mission for the Year 1742; by which it appears, that the whole Fund of the Society in the Church-Stock at *Fort St. George* is exhausted *.

The Reverend Messieurs *Gueister* and *Kiernander*, Missionaries at *Cudulore*, near *Fort St. David*, in their Mission at *Cudulore*.

* All who wish well to this pious and glorious Design of promoting Christian and Protestant Knowledge in this Part of the World, will be pleased to observe, that it stands in the utmost Need of their charitable Assistance.

Joint-Letters and Journals, dated 28th *Auguſt* 1742, and the 24th and 27th of *January*, 1742-43. acquaint the Society," that they had received their Letters, together with the uſual Preſents ſent them from *England*, for which they return the Society their Thanks: and that Mr. Profeſſor *Franck* had aſſigned them 100 *l.* out of his Remittances to the Miſſion at *Tranquebar*."—"That there were added to the *Malabarian* Congregation the laſt Year three baptized Perſons, and ſix Communicants: and to the *Portugueſe* Congregation, two baptized, and three Communicants."—" That from among the Heathen they had gained three Proſelytes, a Man and his Wife, with their Child, who were baptized the 2d of *January*: and were now inſtructing and preparing for Baptiſm ſeven grown Perſons, moſt of them Relations to theſe Proſelytes.—" And, that with the divine Bleſſing, they were in Hopes of being more ſucceſsful than ever in their Labours for the Glory of God, and the Salvation of Souls: and conclude with recommending themſelves to the Society's Favour.

THESE Letters were accompanied not only with an Account of their Receipts and Diſburſements, but with their Journals for the Year 1742; whence it appears, that they have frequent Conferences with the Heathen in their Neighbourhood, upon religious and important Subjects.

THIS Miſſion has had a great Loſs by the Death of Governor *Hobart*, who was one of its beſt Friends. As to the Schools belonging to it, they have in the *Malabarian* 40 Heatheniſh Children, inſtructed, but not maintained: as alſo three Chriſtian, which are both inſtructed and maintained. In the *Portugueſe* School, they have at preſent but five Children, inſtructed and maintained, with two Slaves, maintained by their Maſters; who are to be baptized, ſo ſoon as they are taught and qualified.

THE

THE Society conſidering the preſent State of their Miſſions, and that Mr. *Schultze* is returned to *Copenhagen*, and his Place at *Madras* only provided for by a temporary Supply from Mr. *Fabricius*; as alſo how precarious the Health and Life of their Miſſionaries is in that Climate, (Mr. *Gueiſter* having been incapable of doing his Duty for moſt Part of the laſt Year, through a chronical Illneſs, that brought him to Death's Door; though he was then going through a long Courſe of Phyſick, with ſome hope of recovering) for which Reaſon they all agree in earneſtly ſoliciting more Labourers to be ſent into the Vineyard, who may be brought up and qualified to ſucceed them. The Society conſidering theſe Things, and how much the Glory of God and the Salvation of Souls, are concerned in a ſucceſsful *promoting* of *Chriſtian Knowledge* in this trading Part of the World; have, upon receiving likewiſe a moſt friendly and Chriſtian Letter from Mr. Profeſſor *Franck*, of *Hall* in *Saxony*, full of Good-will towards their Miſſions at *Madras* and *Cudulore*, and propoſing to pay the whole Expence of ſending two new Miſſionaries thither; have deſired him to look out two proper Perſons for this Work: and have agreed to allow them a Salary of 50 *l.* a Year each; notwithſtanding they have no ſettled Fund to ſupport ſo extraordinary an Expence, but depend for it from Year to Year on the voluntary Benefactions of ſuch charitable and well diſpoſed Perſons, as have in them the ſame Spirit of Zeal, as moved the Society to begin and enlarge theſe their Miſſions; in hopes that the ſame wiſe and good Providence of God, which hath hitherto bleſſed them in all their Undertakings to ſpread the pure Goſpel of his Son Chriſt Jeſus in all Parts of the World, will raiſe up Benefactors to contribute whatever Money ſhall be wanting towards this: and the more ſo, conſidering that moſt of the Diſcouragements and Obſtacles that attend the

Beginnings

Beginnings of Miſſions, are in good meaſure happily overcome; inaſmuch as many of the Natives are now qualified for Schoolmaſters and Catechiſts in the *Indian* Language, nay, ſome at *Tranquebar* to be Miſſionaries themſelves. Accordingly, Mr. Profeſſor *Franck*, as an Earneſt of his Regard to the Society, as well as of his Zeal to this Branch of their Deſigns, has this Year remitted 250 *l.* towards the Support of theſe *Engliſh* Miſſions.

Miſſion at *Tranquebar.*

Meſſieurs *Dal*, *Boſſe*, *Obuch*, *Wiedebrock*, *Kohlhoff*, *Zeglin*, and *Maderup*, Daniſh Miſſionaries at *Tranquebar*, by their Letter of the 20th and 31ſt of *December*, 1742, ſignify, "That the Money and Goods ſent from *England* were ſafely arrived, for which they return their ſincere Thanks to God and their Benefactors."—"That, conformable to the Requeſt of the Society, they had choſen Mr. *Fabricius* to ſucceed Mr. *Schultze* at *Madras*; and that he ſet out thence on the 23d of *November*, and arrived at *Madras* the 4th of *December*."—"That as their Harveſt is great, they hope the Society will ſend ſome Labourers to *Madras* as ſoon as poſſible, that Mr. *Fabricius* may return to them again."—"That the *Portugueſe* Church is augmented with 18 Members, *viz.* 13 Infants baptized, and 5 converted from the Church of *Rome*: and that to the *Malabarian* Town Church are added 127 Souls; *viz.* 52 Infants, and 67 Gentiles, baptized; with 6 *Roman* Catholick Converts, and 2 Chriſtians from other Places."—"That in the *Portugueſe* School there are now 24 Boys (of which 4 come from abroad to the School) and 22 Girls, of which 5 are ſent from *Daniſh* Families to School."—"That the *Malabarian* Town School is now opened, wherein 98 Boys and 59 Girls are taught and maintained, beſides the Schoolmaſter and Schoolmiſtreſſes, under the Care and Direction of the Miſſionaries of both Churches, who daily inſtruct and teach the Children of

of both Schools: And that the Lord had ſo bleſſed their Labours, as to give them Hopes of ſeeing ſome of thoſe Children ſoon fit to be employed in the Service of the Church, School, and other Offices."—"That what they had long deſired, the having little Schools in the Country, was now accompliſhed; there being 2 opened, *viz.* one in the Town of *Tanſhaur*, and one in that of *Tirupalatarey*. In the firſt are 10 Chriſtian, and ſome Gentile Children, which the junior Catechiſt inſtructs; they not being able as yet to fix a particular Schoolmaſter. In the *Tirupalatarey* School are 7 Children, which are inſtructed *gratis*: and for their Encouragement, as ſoon as they are capable, are to be removed into the Town School."—"That the Country Church is this Year augmented with 148 Souls; *viz.* 69 Children baptized, 70 adult Perſons chriſtened, and 9 *Roman* Catholicks converted. This Church is under the Charge of two native Miniſters, namely, *Aaron* and *Diego*, aſſiſted by other native Labourers, who give from Time to Time an Account of their Labours to thoſe of the Miſſionaries who have more eſpecially the Care of the Country Churches."—"That the two Miniſters often viſit thoſe that are diſperſed in the Country; by which means, they have frequent Opportunities of bringing the Heathen over to the Knowledge of Chriſt."—"That Padre *Beſchi* and his Diſciples, ceaſe not on all Occaſions to do what Miſchief they can to the Proteſtant Congregation in the Country; but that God was pleaſed to recompence them double, as in the Caſe of *Nijanamutta*, who was diſcharged from the Command of fifty Soldiers by their Means, but had now the Command of an hundred; and was in hopes to build a little Church for himſelf and Family, and ſome Chriſtian People that are under his Command, and in Garriſon."—"That the Miſſionaries in Town, and the native Labourers in the Country, had this Year about 1100 Communicants."—"That at the

the Printing-House at *Columbo*, a second Edition of a little Catechetical Treatise is going forward, in a fine *Singalean* Character: And that Mr. *Wezelius*, the *Dutch* Minister at *Columbo*, is very industrious in edifying the *Singalean* and *Malabarian* People upon the Island of *Ceylon*."—"That some *Malabarian* Christians came to them from *Columbo*, and desired the Holy Bible, and some other spiritual Books, with which they supplied them, upon Assurances that the Books they formerly had were very diligently handed about, and read by some good Christians, who met together in order to edify one another."

THEY then desire the Society to supply them with such a Quantity of Printing Paper, as may enable them to continue printing Books in the *Portuguese* and *Malabarian* Languages, for the Use of the Mission. — They conclude with hearty Prayers, that it may please God to direct and bless all the Endeavours of the Society, for the Enlargement of Christ's Kingdom upon Earth.

THESE Letters have been answered by the Society: and the Things desired by the Missionaries, (particularly 50 Ream of Printing Paper, and necessary Presses, *&c.* for the Bookbinder, together with their Salaries) have been sent Freight-free in the *Wager*, Captain *Raymond*, by the Favour of the Honourable Court of Directors of the *East-India* Company; whom the Society do hereby desire to accept of their heartiest Thanks, in publick Testimony of their Gratitude.

N° V.

An ABSTRACT of the Proceedings of the SOCIETY *for Promoting Chriſtian Knowledge*, for the Year 1743.

THE *Subſcribing* and *Correſponding* Members of the Society, in *Great Britain* and Foreign Parts, are now upwards of 500; to which were added in the Year 1743, *Twelve* Subſcribing, and *Twelve* Correſponding Members.

BOOKS *and* PAPERS *preſented to the* SOCIETY.

25 Copies of a Book entitled *Welch Piety continued*, preſented by *John Thorold*, Eſq;

100 Biſhop of St. *Aſaph*'s Sermon before the Truſtees of the *London* Infirmary; preſented by the ſaid Truſtees.

100 Biſhop of *Chicheſter*'s Sermon before the Society for *Propagation of the Goſpel in Foreign Parts*; a Preſent from the ſaid Society.

75 Reverend Mr. *Drew*'s Sermon to diſcharged Debtors; preſented by the Author.

200 Reverend Dr. *Thomas* Dean of *Peterborough*'s Sermon before the Society *Correſponding with the Incorporated Society at* Dublin; a Preſent from the ſaid Society.

100 Reverend Mr. *Harriſon*'s Scriptural *Church Catechiſm*; preſented by the Author.

600 Carried over.

600 Brought over.
50 Books entitled *Welch Piety continued* to Michaelmas 1743; preſented by *John Thorold*, Eſq;
24 Reverend Dr. *King*'s Sermon before the Truſtees for *Georgia*; preſented by the Truſtees.

674

Books *and* Papers *Bought or Printed by Order of the* Society.

1000 Copies of Dr. *Horneck*'s Letter againſt Popery.
1600 Lord Biſhop of *Oxford*'s Sermon at the Anniverſary Meeting of the Charity Children at *Chriſt-Church*, the 5th of *May*, 1743.
1600 Account of the Origin and Deſigns of the Society, *&c.* annexed to the ſaid Sermon.
250 Biſhop *Bull*'s Advice to Candidates for Holy Orders.
5000 Hymns for the Charity Children.
2000 Propoſals for Printing the Bible, *&c.* in *Welch*.
500 Circular Letters to Members new choſen.

11950

Packets *ſent to* Subſcribing *and* Correſponding *Members.*

180 Extraordinary Packets, from Half a Crown to Twenty Pounds in Value.
460 General Packets, conſiſting of Books and ſmall Tracts ſent into the Society's Store.
220 Packets at the Deſire of ſeveral Members, on the Terms of the Society, conſiſting of

860
1230 Bibles.
760 New Teſtaments.
2058 Common Prayers.
6347 Other Bound Books.
25540 Small Tracts ſtitch'd.

In all — 35935

Caſual

Casual BENEFACTIONS *to the* General Designs *of the* SOCIETY, *from the 9th of* April, 1743. *to the 14th of* April, 1744. *when the* SOCIETY's *Accounts were last Audited.*

	l.	*s.*	*d.*
THE Rev. Mr. *Cookſon*, Vicar of *Leeds*, *Yorkſh.*	1	1	0
Rev. Mr. *Welles*, Vicar of *Preſtbury*, *Gloceſterſh.*	1	1	0
Rev. Mr. *Barter*, of *Exeter*,	0	12	3
A Gentlewoman in *Shropſhire*, unknown, by the Rev. Mr. *Cartwright* of *Wroxceſter*, *Staffordſhire*,	6	0	0
Rev. Mr. *Rothery*, Lecturer of *Chelſea*, at Admiſſion,	1	1	0
A Gentleman unknown, by *Edward Haiſtwell*, Eſq;	25	0	0
A Gentlewoman unknown, at *Briſtol*, by the Rev. Mr. *Taylor*,	3	3	0
Rev. Dr. *Liſle*, Archdeacon of *Canterbury*, ſince Lord Biſhop of St. *Aſaph*,	3	3	0
A Gentleman unknown, by Mr. *Stockwell* of *Little Chelſea*,	0	10	6
Mrs. *Eliz. Thomas*, by the Rev. Mr. *Thomas*,	2	2	0
Rev. Mr. *Lunn*, Rector of *Denton*, *Kent*, by the Rev. Dr. *Beareroft*,	1	1	0
Mrs. *Rudge* of *Kenſington*, by the Right Rev. the Lord Biſhop of *Landaff*,	5	0	0
Rev. Mr. *Rothery*, the Legacy of the Lady *Catherine Jones*, for ſupplying *Chelſea* Hoſpital with religious Books,	20	0	0
Rev. Mr. *John Berriman*, Rector of St. *Alban's*, *Wood-ſtreet*, at Admiſſion,	1	1	0
A Gentlewoman unknown, by the Rev. Dr. *Hales*,	5	5	0
Another by ditto,	2	2	0
Another by ditto,	3	3	0
Thomas Micklethwaite, Eſq; at *Leeds*, *Yorkſhire*,	2	2	0
G 2 Carried forward	83	7	9

	l.	s.	d.
Brought forward —	83	7	9
Rev. Mr. *Burrow*, Rector of *Chesterfield*, for himself and Friends	14	0	0
Rev. Mr. *Best*, Rector of *Woolverton*, *Warwickshire*,	2	2	0
Mr. *Bryan Blundel*, Merchant at *Leverpoole*,	1	14	0
Rev. Mr. *Williams*, Rector of *Llywell* in *Breconshire*, by the Lord Bishop of *Exeter*,	2	2	0
Mr. *Francis Gosling*, Banker in *Fleetstreet*, at Admission,	2	2	0
Mr. *Michael Hopson*, Apothecary, at Admission,	1	1	0
Rev. Mr. *Cooke*, Vicar of *Thorncombe*, in *Devon*,	2	10	0
Rev. Mr. *Lloyd*, Vicar of *Epping*,	1	1	0
Mrs. *Dymock*, of *Arlington-street*, at Admission,	1	1	0
Mrs. *Catmore*, by Mr. *Hopson*,	1	1	0
William Dunster, Esq; at *Layton-stone*,	5	5	0
Rev. Dr. *Best*, Vicar of St. *Lawrence Jury*, at Admission,	1	1	0
Buckland Nutcombe Bluett, Esq; at Admission,	1	1	0
A Person unknown, at *Fort St. George*, by the Rev. Mr. *Howard*,	2	2	0
Rev. Mr. *May*, Commissary at *Jamaica*,	3	7	2
Rev. Mr. *Tucker*, Vicar of *All-Saints*, *Bristol*,	1	1	0
Robert North, Esq; of *Scarborough* in *Yorkshire*,	2	2	0
A Person unknown, by the Rev. Mr. *Broughton*,	2	2	0
Rev. Mr. *Thoresby*, Vicar of *Stoke Newington*, *Middlesex*,	1	1	0
Rev. Dr. *Simpson*, Rector of St. *George* in the *East*,	1	1	0
Mrs. *Sacheverel*, by the Right Rev. the Lord Bishop of *Oxford*,	6	6	0
Mrs. *Woodcock*, by ditto,	5	5	0
Right Rev. the Lord Bishop of *Bangor*, at Admission,	1	1	0
Rev. Mr. *William Worthington*, Vicar of *Blodwell* in *Salop*, at ditto,	1	1	0
Rev. Mr. *Jacob Bourdillon*, at ditto,	1	1	0
Rev. Mr. *Thomas Church*, Vicar of *Battersea*, at ditto,	1	1	0
Mrs. *Courthope*, late of *Stodmarsh*, in *Kent*,	2	2	0
Rev. Dr. *Osborn*, Rector of *Clifton* in *Bedfordshire*,	1	1	0
Mr. *James Marc*, of *Spital Fields*, by the Rev. Mr. *Bourdillon*,	0	10	6
Carried forward —	151	13	5

	l.	s.	d.
Brought forward —	151	13	5
Rev. Dr. *Charles Jenner*,	1	1	0
Henry Salwey, Esq; of *Elton* in *Salop*,	1	1	0
Rev. Mr. *Bowerbank*, of *Weybill* in *Hants*,	1	1	0
Rev. Mr. *Nichols* of the *Temple*, at Admiſſion,	2	2	0
Rev. Mr. *Caſtle*, Rector of *Barley*, *Hertfordſhire*,	1	1	0
Rev. Mr. *Adams* of *Wintringham*, *Lincolnſhire*,	0	10	6
Rev. and Hon. Mr. *Stanley*, Rector of *Leverpoole* in *Lancaſhire*,	5	0	0
Rev. Mr. *Wiſe*, Vicar of *Harlow* in *Eſſex*,	1	1	0
Rev. Mr. *Troughear*, Vicar of *Cariſbrook* in the Iſle of *Wight*,	1	1	0
Legacy of the Rev. Mr. *Diſney* of *Wakefield* in *Yorkſhire*, remitted by the Rev. Mr. *Zouch*,	100	0	0
Sir *William Wentworth* Bart. of *Bretton* in *Yorkſhire*, remitted by ditto,	50	0	0
James Dalbiac, Esq; at Admiſſion,	1	1	0
Legacy of *Edward Haiſtwell*, Esq; paid by his Executrix,	21	0	0
Reverend Mr. *Parry*, at *Shipſton upon Stower*, *Worceſterſh.*	1	1	0
Samuel Clarke, Esq;	5	5	0
Rev. Mr. *Taylor* at *Briſtol*, from a Perſon unknown, by the Hands of the Rev. Dr. *Bearcroft*,	3	3	0
Rev. Dr. *King*, Rector of St. *Michael Crooked Lane*,	1	1	0
Rev. Mr. *Jackſon*, Rector of *Green's Norton* in *Northamptonſhire*, at Admiſſion,	1	1	0
Rev. Mr. *Croſſman* of *Little Bromley*, *Eſſex*,	1	1	0
Rev. Mr. *Greenwood*, of *Dedham* in *Eſſex*,	0	10	6
Mr. *Bryan Blundel*, Merchant in *Leverpoole*,	2	2	1
Rev. Mr. *Huyſh* at *Clyſtbydon*, *Devonſhire*,	1	1	0
Right Hon. the Lord *Digby*, by *Ben. Hoare*, Esq;	20	0	0
A Gentleman unknown, by the Rev. Mr. *Broughton*,	2	12	6
Rev. Mr. *Ault*, Vicar of *Arlſey*, *Bedfordſhire*, by Mr. Archdeacon *Clarke*,	1	1	0
Rev. Mr. *Southern*, Vicar of *Cardington*, *Salop*,	1	1	0
Remitted by the Rev. Mr. *Fenwick*, Rector of *Hallaton*, *Leiceſterſhire*, viz.			
Carried forward —	378	13	0

				l.	s.	d.
Brought forward				378	13	0
For Himself,	2	2	0			
Lady *Palmer* of *Carlton*,	1	1	0			
Mrs. *Hester Palmer*,	0	10	6			
Three Ladies unknown,	1	11	6			
Three Gentlemen ditto,	3	3	0			
One Gentleman ditto,	0	10	6			
One Gentlewoman ditto,	1	1	0			
Mrs. *Parker*,	1	11	6			
Mrs. *Carte*,	1	1	0			
Rev. Mr. *Foulkes*, Rector of *Medbourne*, *Leicestershire*,	2	2	0			
Mrs. *Bevicke*,	3	0	0			
				17	14	0
In all				396	7	0

BENEFACTIONS *to the Protestant Mission in* EAST-INDIA.

MR. *George Scullard*,	5	5	0
Dr. *Hartley* at *Bath*,	1	1	0
Rev. Mr. *Ducket*, of *Little Asby* near *Lutterworth* in *Leicestershire*,	4	0	0
A Person unknown, by the Rev. Mr. *Broughton*,	2	2	0
Miss *Duriah Clarke*, of *Shoreham* in *Kent*,	5	5	0
Rev. Mr. *Perronet*, Vicar of *Shoreham*, in *Kent*,	5	5	0
A Person unknown, by the Rev. Mr. *Hartshorne*, Vicar of *Brosely*, *Salop*.	22	1	0
In all	44	19	0

BENEFACTION *to the* Arabick *Impression.*

HIS Excellency *William Shirley*, Esq; Governor of *New England*,	5	5	0

THE SOCIETY hereby desire all their BENEFACTORS beforementioned to accept of their most hearty Thanks.

N°

N° VI.

A PROPOSAL *for an Impreſſion of* BIBLES *in the* Welch *Language.*

THERE being at this Time the utmoſt Scarcity of BIBLES in the *Welſh Language*; and vaſt Numbers of Inhabitants in ſeveral Parts of *Wales* being unable to purchaſe BIBLES for themſelves; their unhappy Caſe is moſt earneſtly recommended to the publick Compaſſion, for a pious and liberal Aſſiſtance, to furniſh the People with the HOLY SCRIPTURES in that Language, in which alone they can poſſibly read them.

THE SOCIETY *for Promoting Chriſtian Knowledge*, being fully perſuaded of the Excellence and Neceſſity of ſuch a Charity, have not only agreed to recommend and encourage it, but have likewiſe undertaken the Management of this good Work, under the Direction of the Right Reverend the Biſhops, in whoſe Dioceſes the *Welch* Language is uſed. And accordingly, they have already made a Contract with the Univerſity of *Cambridge*, for an Impreſſion of *Fifteen Thouſand* BIBLES and COMMON-PRAYER BOOKS, together with the PSALMS in Metre: not doubting but that the ſame gracious Providence, which has proſpered all their other Undertakings for the Glory of GOD, and the Salvation of Souls, will alſo raiſe up Benefactors to enable them to complete this,

this, notwithſtanding the Expence of it will amount to a very large Sum.

ALL therefore who are diſpoſed to encourage ſo Charitable and Chriſtian a Deſign, and deſirous to have it go forward with all poſſible Expedition, are hereby requeſted to pay, or remit their ſeveral Contributions, as ſoon as poſſible, to the TREASURERS of the SOCIETY, or to any of the following Perſons, who have kindly engaged to receive them.

THE Reverend Mr. Archdeacon *Denne*, Rector of *Lambeth*;
William Tillard, Eſq; in *Feather-ſtone-Buildings*, *Holborn*;
Benjamin Hoare, Eſq; in *Fleet-ſtreet*;
} Treaſurers to the Society.

The Reverend Dr. *Wilſon*, Rector of St. *Stephen Walbrook*, London.
The Reverend Dr. *Hayes*, at *Teddington* in *Middleſex*.
John Thorold, Eſq; at *Kenſington Gravel Pits*.
Sir *Joſeph Hankey* in *Fenchurch-ſtreet*.
Mr. *Drummond*, Banker, at *Charing-croſs*.
Dr. *Hartley*, at *Bath*.
And the *Secretaries*, at the SOCIETY's Houſe in *Bartlett's-Buildings*, *Holborn*.

N. B. *In the next Year's Account will be publiſhed a Liſt of the particular Benefactors to this good Deſign. The Society, in the mean Time, deſire this general Acknowledgment may be accepted, in Teſtimony of their Gratitude.*

THE

THE proper FORM by which any Benefaction may be given to the Defigns of the Society, to prevent any Doubt or Miſtake, is as follows:

ITEM, *I* A. B. *do hereby give and bequeath unto* C. D. *of and* E. F. *of the Sum of upon Truſt, and to the Intent that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the Time being, of a Voluntary Society, commonly called or known by the Name of,* **The Society for promoting Chriſtian knowledge,** *which firſt met about the latter end of the Year* 1698. *and now do, or lately did, hold their Weekly Meetings at their Houſe in* Bartlett's Buildings, Holborn: *Which ſaid Sum of I deſire may be applied towards carrying on the Charitable Deſigns of the ſaid Society.*

N. B. If the Benefactor is pleaſed to reſtrain his Charity to any particular Branch of the SOCIETY's Deſigns, he may add either *in Great Britain, Paleſtine,* or the *Eaſt-Indies.*

FINIS.

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THOMAS, Lord Bishop of SODOR and MAN,

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To all ſuch CHRISTIANS as have not well conſider'd the Meaning of the RELIGION they profeſs; or who *profeſs* to *know* GOD, but in WORKS do *deny* Him.

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N. B. This Book is wrote in a plain, eaſy and familiar Style, ſuited to the Capacities of the moſt Unlearned and Ignorant, eſpecially the younger Part of all Families: And the Author has therefore carefully avoided all Controverſies, as being too apt to diſtract the Minds of both *Teachers* and *Learners*; and divert them from attending to, and practiſing the important Doctrines of our Holy Religion. Had this little Book been intended for the Uſe of *Heathens* only, many Things might have been omitted: But when one ſees, even among *Chriſtians of all Perſuaſions*, too many, who, with reſpect either to *Knowledge* or *Practice*, are not much better than Heathens; who know little of a *Savior* and *Redeemer*, and the Neceſſity of being governed by the Laws of the Goſpel: Upon theſe mournful Conſiderations, the Author thought proper to add many Things, which, through the Bleſſing of Almighty GOD, might be of uſe to awaken and convert ſuch miſerable and unthoughtful People.

☞ *This Book is tranſlated by a good Hand into* French, *and is lately printed at* GENEVA, *for the Uſe of* PROTESTANTS of All Denominations, *in foreign Parts, as well as in theſe Kingdoms. And they may be had of* JOHN OSBORN, *at a reaſonable Price.*

An ACCOUNT of the Rates of Cloathing the Poor, belonging to CHARITY-SCHOOLS and WORK-HOUSES.

The Charge of Cloathing a BOY, with Yorkshire Cloth, or blue Kersey.

	l.	s.	d.
A Boy's Suit	0	11	6
1 Shirt of Doulass Cloth	0	1	10
1 Pair of Stockings	0	0	10
1 Pair of Wash-Leather Gloves	0	0	7
1 Knit Cap, with Tuft and String, of any Colour	0	0	9
1 Band	0	0	2½
1 Pair of Buckles	0	0	1
1 Pair of Shoes	0	2	2
The Total	0	17	11½

The Charge of Cloathing a GIRL.

A Gown and Petticoat, 8s. or	0	7	6
A Coif and Band of fine Ghenting	0	1	0
A Shift of Doulass Cloth	0	1	10
A White, Blue, or Checquer'd Apron	0	1	0
A pair of Leather Bodice and Stomacher	0	2	6
1 Pair of Woollen Stockings	0	0	10
1 Pair of Shoes	0	2	0
1 Pair of Buckles	0	0	1
1 Pair of Wash-Leather Gloves	0	0	7
The Total	0	17	4

He likewise furnishes Men and Women of Work-houses at these Rates, or as cheap as any one whatever.

The Men at	1	4	0
And Women at	1	9	11

As by the Particulars, which any Trustees for Schools, or Parish Officers may see. Or, Cloth or Serge, sold unmade up, at the lowest Prices.

N. B. The different Stature of Children is allowed for in this Estimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouse next the *Crost Keys* Inn *Woodstreet*, near *Cheapside*, *London*.

An Account of the RATES of Cloathing Men and Women.

MEN.

		l.	s.	d.
ONE Man's Suit,	18 s. or	0	16	00
One Shirt Dowlafs	—— ——	0	3	00
One Pair of Hofe	—— ——	0	1	02
One Pair of Shoes	—— ——	0	3	10
	The Total	1	4	00

WOMEN.

ONE Gown and Petticoat,	14 s. or	0	12	00
One Shift Dowlafs	—— ——	0	03	00
One Cap	—— ——	0	00	10
One Pair of Hofe	—— ——	0	01	00
One Pair of Shoes	—— ——	0	02	03
One Pair of Bodice and Stomacher	——	0	03	06
One Check'd Apron,	——	0	01	04
	The Total	1	03	11

☞ N. B. *You may be furnifhed with thefe Things by* HENRY WAYTE, *at the Old Warehoufe next the* Crofs Keys *Inn in* Woodftreet, *near* Cheapfide, London; *or may have thefe Goods, made or unmade, at the loweft Prices.*